

THE
PHILOSOPHY OF MEDICINE,
DEDUCED FROM
A SERIES
OF
SELF-EVIDENT PROPOSITIONS,
DEVELOPING
SELF-EVIDENT PRINCIPLES
FOR ILLUSTRATING
THE MEDICAL SCIENCES
TO
INTUITIVE DEMONSTRATION.

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TO
ALL SUCH EXPERIENCED AND INTELLECTIVE PRACTITIONERS
OF THE SCIENCE OF MEDICINE,
AS ARE ALONE QUALIFIED FOR ANALYZING
MEDICAL WORKS TO APPROPRIATE ESTIMATION,
THE FOLLOWING OUTLINES
OF THE
PHILOSOPHY OF MEDICINE
ARE RESPECTFULLY ADDRESSED
FOR INGENUOUS CRITICAL INVESTIGATION
AND MERITED APPRECIATION:
BY THEIR OBEDIENT SERVANT,
THE AUTHOR.

THE PHILOSOPHY OF MEDICINE.

*Enunciations and Proofs of the Propositions on which
this Philosophy is based.*

THE science of medicine has been spell-bound by spurious systems of philosophy for thousands of years: to emancipate it from such inglorious incantatory domination, and present to the medical profession its true, beautiful, harmonious, total philosophy, we shall commence and proceed to the completion of our present work, (written expressly for the purpose of accomplishing these most desirable and important objects,) with asserting, and proving, to satisfactory demonstration, THAT THE NERVOUS SYSTEM IS THE WHOLE SYSTEM OF MAN, and consequently that the laws regulating this system, are the laws regulating all the vital phenomena pertaining to the total organization of man.

This proposition on which the whole science of medicine rests, will be admitted to be self-evidently based; when we simply reflect that the nervous system possesses exclusively the power of originating all the sensations, that are necessary to produce all the irritations, contractions, or all other vital operations, whether perceptible to philosophic observation or not, that are necessary to produce all the corporeal and intellectual movements, or actions, which constitute the sum total of vitality, as manifested in all the solids and fluids composing the whole system of man. The study therefore of the *modus operandi* of the nervous system, in originating and continuing all the vital phenomena of man, from his

creation or reproduction, till maturity and extinction in old age, should constitute the first and last link in the syllogistic chain of all medical ratiocination.

As the nervous system possesses thus exclusively, the power of originating and transmitting all the sensations, which are necessary to the production of all our vital phenomena, another proposition equally self-evident, irresistibly follows, viz.—that sensibility is the radical property of vitality.

In this simple self-evident manner, the whole book of physiology becomes opened for our perusal, because as long as our nervous organization continues in a healthy condition, so long it continues to originate and receive salutary sensations from its appropriate stimuli, and to distribute them to all the varied departments of the organization, in such portions, ways, and manners, as they severally need, for causing all the vital operations to be performed in a salutary manner; the due recognition and appreciation of which, will constitute the whole of the science of physiology—a science of all others, the most interesting to man—because the philosophy of our physiological phenomena, leads us direct to the mastery of the philosophy of our pathological phenomena, and consequently to the formation of all our therapeutical indications.

The book of pathology is consequently, with equal ease, opened for our perusal, whenever our nervous organization becomes the recipient and distributor of noxious stimuli. These are the only truly philosophical grounds for the composition of all the physiological and pathological books, that are required for the study of the vital phenomena manifested in the organization both in its healthy and diseased conditions.

On the truth of these propositions is grounded all true medical knowledge. We have said that they are self-evident propositions—at any rate nothing more is required to recognize them as such, than a common sense observation of all the vital phenomena pertaining to the reproduction and

continuance of man here in time, to conclude that he is made and continued a sentient, motive, intellectual being, exclusively through the power of his nervous organization; and that sensibility is its radical property. Let this suffice for our present purpose; our propositions will receive abundant illustration as we advance.

The instrumental powers governing and regulating man's creation and continuance here in time, are much more palpable to philosophic observation and appreciation, than are the laws governing and regulating the material creations—yet the essential nature and mode of action of the nervous system in originating and continuing all our vital phenomena, although thus more palpable to such observation, can never be analyzed to such extent of demonstration, as the instrumental powers employed by Deity for governing and regulating his material universe. The physical stimuli of the material creations are subservient to the support and continuance of man in time, but they run, sooner or later, to destruction; whereas man's nervous organization emanates from, and enables him to return to, Deity for everlasting duration, after having finished his sojourn in the flesh. Hence we recognize the difficulty of analyzing the vitality of man, to such extent of positive demonstration, as we can analyze the physical stimuli sustaining the movements of the material creations.

The bane of all progress in true philosophy is now, as it always has been, owing to the unwillingness of man to recognize in an appropriately humiliating manner the omnipotency of the God who made him. The cause of this unwillingness, we admit, is obviously to be discovered in his peculiarly and wonderfully compounded organization:—for man is a material—intellectual being, occupying a midway station in the scale of the creations;—by his more grossly material organization, he is unavoidably chained to earth and its duties, and by his more refined and perfected material organization, he is at the same time rendered intellectual to the anticipative extent of aspiring to celestial glories.

Man, therefore, by the operations of his compound material organization, is rendered an immortal being. It is man's longing after immortality, and carrying his nervous aspirations to unappreciable excess, that prohibits him from settling such philosophy as his powers are adequate to reach and comprehend on a true basis. Man, therefore, by and through the perfection of his material organization, is enabled to comprehend and appreciate during his present state of being, his title clear to translation to the immortal felicities of the ethereal creations. The soul of man is the divinity stirring within him—it is the direct product of his nervous organization—it is the intellectuality arising from the combined and perfected operation of all his material powers. The most savage and barbarous races of men are found to have more or less longing after something purer and more blissful beyond their present life, and the most civilized and refined races have the same longing in a more cultivated degree. This is inseparably inherent and operative in the very nature of all men, with perfect organization;—and even the most perfect comprehension of the felicities of future existence received through the medium of revelation, are not thus comprehensible in any other way than by and through the most refined and perfected operations of his material organization. This, therefore, may be justly and legitimately considered as leading to the establishment of another self-evident proposition; by the admission of which, the way becomes cleared for understanding at once the whole philosophy of religion;—for it at once removes and abolishes all the visionary speculations of all the metaphysical theologians, who have enveloped the moral and religious nature of man in thick and impenetrable darkness since the creation. It opens clearly and incontrovertibly the whole philosophy of the way and will of God to man, as far forth as it can be comprehended by him, either through the operations of his material organization, or as far as his nature is thus made capable of understanding it through revelation, and no further. Man, by the natural operations consequent to his material organiza-

tion, is a moral and religious being, and by cultivation, without any aid from revelation, has advanced morality and religion to a state of great perfection. We do not deny revelation, or reject its utility in perfecting the nature of man in his present state of being;—but we insist upon it, that no knowledge can be imparted through revelation to man, which cannot be comprehended and recognized by the reasoning powers pertaining to his material—nervous organization. The philosophy of religion therefore has never been understood. To suppose that Deity can impart any knowledge to man which he cannot receive and comprehend through the intellectual operations elicited by such material organization as he has given him, is self-evidently impossible, utterly absurd, ridiculous, and totally at variance with all true philosophy. The difficulty, therefore, of reaching the true philosophy of religion, has always arisen from viewing and considering the materiality of man in a too gross and brutal sense. The Christian religionists have always considered man as being by nature nothing more than a gross aggregate of matter, incapable through its own operations of ever discerning and distinguishing good from evil, or of ever arriving at any perfection in morals or religion. But the true philosophy of the human understanding recognizes no such consideration:—nor can true religion, which must be grounded on such philosophy, if on any, recognize it. Man is a far nobler being in his present state than the metaphysical, mystical theologians have ever been willing to consider him;—for all their exertions have been expended in endeavouring to make him exclusively recipient of unintelligible dogmas of their own creation, not warranted by a philosophic explanation of the religion they pretend to teach:—thus are errors and absurdities in morals and religions originated and propagated from age to age and through all parts of the world.

We thus open to philosophic apprehension and appreciation, the true and whole book of religion—as it becomes self-evident, from viewing the varied operations pertaining to the organization of man, empowering him for existence in time,

and eternity, that the composition of such book, must incontrovertibly be founded on the intellectual operations originated and perfected by the powers of the nervous system—the whole system of man. And well may it be called the whole system of man, when we consider that not a single action pertaining to vitality can be produced, except by and through the operation of the nervous power—however external and apparent, or concealed and unapparent, such action may be. As, is, the perfection of the nervous system therefore, such is, and unavoidably will be, the perfection of man.

To this conclusion we are inevitably led, from considering what will not be denied, or if denied, not disproved, viz. that the nervous system is the exclusive recipient, distributor, and transmitter, of all the external and necessarily varied stimuli furnished by the physical department of creation, to meet the exigencies, not only required by the organization of man, but in a greater or less degree of all other animated existences:—that it is also the exclusive elaborator of all the necessarily varied stimulations in the interior and molecular departments of the animal economy, which are necessary to the production of all our motions, or actions, however voluntary or involuntary they may be; and of all the refined and perfected sensibilities, that are necessary to the excitation and thorough development, of all our intellectual operations. When we further consider, that these intellectual operations thus elaborated and perfected, excite in us such ardent aspirations for communion, not only with superior intelligences, but with Deity himself,—and thereby enable man to reach so near, to the enjoyment of the felicities of the ethereal creations, while yet on earth,—we are filled with amazement, at thus beholding and recognizing the beautiful and harmonious operations of the instrumental powers ordained by Deity, for the creation, continuation, and conservation, of all the varied vital phenomena pertaining to the organization of man.

The soul of man therefore consists of the intellectual operations of his material organization, which when appropriate-

ly and philosophically considered and investigated to their legitimate results, very naturally and rationally lead us to the sublime conclusion, that matter must be progressively continuous from man, to the grand architect, of universal creation. Indeed when we contemplate and philosophically appreciate, the amazing influences, exerted through the instrumentality of the cerebral centre of the nervous organization, in exciting such subtle sensations, as to originate and continue our intellectual aspirations, so nearly approximative to the mental tangibility of celestial felicities;—we are doing no violence to religion, when viewed in its truly philosophical sense, in declaring that we derive proof positive, that our ascension to immortality must be effected, through the indivisible tenuity, and extensibility, of materiality. It will not therefore be alleged, that we are engaged, in endeavouring to prop and sustain the cause of infidelity;—because the principles and conclusions from our philosophy recognize, not only, that the creation and duration of man here in time, are exclusively dependent on the operative power pertaining to his nervous organization;—but likewise that his translation from time, to the endless blessedness of eternity, will be effected through the exaltation, and etheral expansibility, of the same divine power, after it shall have shaken off from it as effete and useless, the more grossly corporeal substances which it had animated for a necessarily given period of probation in time—for eternity. Our principles are therefore to be considered as reverently philosophical, and incontrovertibly supported by the wisest considerations and reflections, that naturally, rationally, and religiously arise, from contemplating the amazing operations, of the wonderful nervous structure of the human system. In this manner we unfold to palpable observation the true ground-work of the philosophy of man's accountability for his doings while in time, and assert positively, without fear of successful contradiction, by any of the mystic moralists or theologists;—that all his actions during his present state of being, must and will be estimated in a manner strictly consistent with, and corres-

ponsive to, the physiological phenomena inevitably consequential to his peculiar cerebral organization, or phrenological conformation. This proposition consistent with, and required by, the true philosophy of religion, might easily be illustrated by unanswerable argumentation;—but as it is foreign to our present purpose, we proceed to observe, that without a duly philosophical reflection as to the cause, it must appear astonishing to medical philosophers, that the nervous system, so self-evidently the whole system of man, should have so long remained unrecognized and unappreciated:—but we have the philosophy of the cause, at hand:—it is obviously attributable to the unnatural circumrotatory method of philosophizing, heretofore adopted by medical investigators, without any scientific starting point;—for it is evident, that they might in this manner perform their circumgyrations to eternity, without arriving at the *fons et origo*—which alone must exclusively constitute the philosophical radicle, for all the effective medical inductions, that are to be elicited by appropriate investigations, directed to the study of the various vital actions manifested by the organization of man. To study therefore physiology, pathology, and therapeutics, philosophically, we should perform all our anatomical operations, under the influence of the full conviction, that there must be a head to such a being as man; that he must have a cerebral nervous centre, which is precipient, receptive, originative, distributive, and circulatory, of all the varied stimuli, necessary to excite all the varied functional operations of all the varied organs constituting animal and organic life.

The elements of the reproduction of vitality elicited by the intensely pleasurable sensibilities engaged in the luxurious generant coalescence of the sexes, primarily manifest their creative power, in the formation of all the vivific apparatus required for the gradual evolution and development of the organs of nutrition and assimilation, with all their appropriately varied nervous structures. Secondly, the spinal column becomes apparent, and its formative progress observable;

and lastly, the cerebral centre is developed, which in due time is to complete the new being, and exalt him to such perfection, as to render him a subject for immortal existence. This is now mentioned in the abstract, for the purpose of declaring our ground for proving, that the orgasmal products of the sexual conjunction of vitalities, under the creative influence derived from their appropriate maternal stimuli, gradually elaborate the nervous organization of the fœtus, till it arrives at such degree of maturity, as enables its cerebral centre to solicit expulsion from the uterus; after which, by its capacity for receiving the free and open stimuli of caloric, oxygen, light, &c., it gradually ripens to corporeal and intellectual maturity;—proving incontrovertibly, that whatever the essential nature, and mode of action, of the orgasmal plastic nuclei, under the appropriate maternal sensibilities, uninterruptedly communicated to them while resident in the fecundating apparatus of the female, may be;—and whatever the essential nature, and mode of action, of the appropriate stimuli afterwards required for ripening the new being to the maturity of manhood may be; they are all, from the instant of conception, exclusively subservient to the elaboration and perfection of the nervous system; which alone originates and distributes, all the necessarily varied stimuli, for all the necessarily varied structures, composing the total nervous organization of man. It is utterly unphilosophical therefore, to split such organization into vascular, muscular, cellular, osseous, &c. systems, when they are all so self-evidently dependent on nervous power, for their creation and preservation.

Our philosophy assigns to man his appropriate and merited station in the scale of the creations, and incontrovertibly settles his true nobility. Through its influences and incessant operations, the nervous system is uninterruptingly instituting and continuing the more grossly corporeal actions which are necessary to enchain man to earth and its duties;—but through its influences and operations, intellectual actions are incessantly excited and formed, which burst

the boundaries of flesh and earth, and anticipatively reach to heaven. All the actions therefore, of all the systems, elaborate the perfection of the nervous system—the only system which can be philosophically considered the primal and progressive cause of man's perfection, in time and eternity. Can it therefore, be unphilosophical, or irreverent, or irreligious, to consider man's true nobility here, and his perfection here and hereafter, to be exclusively dependent on the progressive continuation of the operations of the subtile materiality of this perfectibility of the nervous organization, when it shall be released from its tabernacle here in the flesh, which by the ordination of Deity, it had formed for its abode, for a short probationary season? It is impossible through the medium of revelation, or any other source of knowledge accessible to man, to form any idea of spirit, separate from matter; but the apprehension and recognition of the progressive extension and expansion of matter, to the subtile tenuity of such as characterizes the ethereal creations, are warranted and irresistibly demanded, by all the philosophy which the organization of man is capable of eliciting to observation through its intellectual operations.

This sublime conclusion is awarded to the intellectuality of man, by nature, reason, religion, and common sense; and would long since have been acquiesced in, but for the false philosophizing, to which the human system has forever been subjected.

Man has always been anatomized and physiologized on very erroneous principles;—or rather on no principles that can be recognized and appreciated agreeably to such considerations and reflections, as naturally, rationally, and inevitably arise from viewing and studying the structure and operations of the human system. Let us simply ask the question,—through what influence or influences in the organization of man, have the laws governing and regulating the universe been discovered? Or through the operations of what influences, have all the arts and sciences ministering to the welfare and dignity of man, been discovered? Or through

what influences, have all mankind, in all ages, however civilized and refined, or savage and barbarous, been led to their adorations of Deity, and establishments of religious worship, in some shape or other? Certainly, not through the influences of the vascular, cellular, muscular, osseous, or any other of the systems, as they are called;—but through the wonderful operations of the nervous system;—the beautiful, harmonious, whole system of man; for whose perfection and nobility here, and forever, all the other systems are unceasingly operative and subservient.

Many of the brightest medical luminaries of the present day, are confident in the belief of their ability for analyzing man into demonstration, with as much facility, as they can demonstrate the laws governing the present material universe. But no:—the material universe runs sooner or later to destruction;—but the duration of man is made everlasting, by the ordination of his God, through the unceasing instrumentality of his nervous system;—through the medium of which, he was primarily created by Deity, and endowed thereby with the power of reproducing and continuing his species here in time, and exalting himself to eternity of existence. Let us therefore duly recognize and appreciate the nobility of our organization, and improve and perfect ourselves in our present state of being, that we may reach and enjoy the endless nobilities and felicities of the ethereal creations, which are to arise from the ashes of the present creations, and to be endowed with stimuli for everlasting révolution. Let us then, study the *modus operandi* of our noble and glorious nervous organization:—for although it may not be analyzable into positively mathematical demonstration, yet we shall be enabled by appropriate investigations, to make such near approach to certainty, through the inductive process of ratiocination, as will elicit the eduction of much more satisfactory knowledge of ourselves, than we have as yet attained. Let us study it, as originating and maintaining all our corporeal and intellectual phenomena, and we shall reach much nearer perfection than we now are,

and learn to limit our aspirations after more, within appropriately philosophical boundaries, and console ourselves with the comfortable reflection, that when we shall have shuffled off our more grossly material mortal coil, we shall be translated to the immortal ethereal creations of endless blessedness, and have clearly unfolded to our view, all the mysteries of all the creations.

We must study the nervous system then, neither so much after the circumrotatory manner adopted by the general run of our physiological and pathological anatomists, nor so much after the divisible, insulating manner, of Lobstein, Broussais, Beclard, &c.;—but we must study it as a whole system—an indivisible system—however differently and variously its operations in the several departments of the organization, may be manifested. We should consider the whole nervous organization of man, in its matured and perfect state, as acting in strict and intimate subserviency, and obedience to its intellectual cerebral centre:—the direct, or indirect, originator of all our sensations, both in health and disease; however palpably manifested in some, or obscurely in other departments;—of all our motions, however voluntary and apparent to observation, or however involuntary and inapprehensible they may be;—and of all our intellectual operations, however transcendently conspicuous they may be manifested in some, or obscurely and inappreciably in other men. The study of our nervous organization in this manner, will show the most intimate relationship of action, for the production of one beautiful harmonious whole, of all the nerves composing it;—and that they are all dependent on their grand philosophical radicle the brain;—and that they all emanate from it, in a more or less direct manner, according as they are destined by the ordination of their Creator, to perform actions necessary to become more or less directly, or indirectly, perceptive there;—for the consummation of one beautiful harmonious whole system, of mortal and immortal vitality. In this manner the nervous system must be studied, and when so studied, in a duly philosophical manner, it will

lead to results incontrovertibly confirmatory of our grand position, that the nervous system is the whole system of man's organization, and exclusively operative to the production of all happiness in time and eternity.

We see, therefore, that the visionary notions agitating the brains of many of the most justly and meritoriously distinguished medical philosophers of the present day, respecting the practicability of attaining positive demonstration in the science of medicine, may be abandoned: and they may be assured, that all the certainty, attainable in the science of medicine, must arise from an appropriate recognition and appreciation of the principles composing our own philosophy. In confirmation of which assertion, we request them to observe and particularly note, that the labours of Gall and Spurzheim, visionary as many of their speculations must be confessed—of Charles Bell, Wilson Philip, Lobstein, Teale, Magendie, &c. &c. are rapidly paving the way to the recognition of our philosophy:—and that however unmindful they may now be of it, the prosecution of their studies of the nervous system, will unavoidably lead them, or some of them, or their successors, to its adoption; and place the science of medicine on its truly philosophical basis. The recognition and adoption of our philosophy, will readily suggest the practicability of making great and important improvements in all the branches of the science;—and particularly lead us direct to the adoption of a far more efficient and successful medication. And, as this should be the grand end and aim of all our medical investigations, let us test our philosophy by the consideration and study of diseases, agreeably to the principles composing it.

The true philosophy pertaining to the organization of man, both in its salutary and pathologized conditions, as clearly and certainly apprehends and appreciates the indispensable necessity of sensibility being precedent to, and causative of, all the varied irritabilities, contractilities, and all other modes of vital actions; as it apprehends and appreciates the visibility of the sun at noon-day, through cloudless skies:—and it

as clearly recognizes the nervous system, as possessing exclusively, the power of originating all the varied sensibilities, necessary to the production of all the varied actions, pertaining to all the various solids, and fluids, constituting the total organization:—for which purposes, all leading to the production of one beautiful harmonious whole; we find the sentient extremities of the nerves, spread in innumerable myriads, throughout all the minutest portions, of all the external, and internal tissues, of the animal organism. The truth of this philosophy is rendered self-evidently apparent, by the examination and appropriate investigation, of all animated existences, from the monad, or polypus, up to man:—and we may safely affirm, that all the positiveness, which medicine may be now considered as having attained, under the false philosophies to which it has been subjected;—cannot receive conclusively plenary and satisfactory elucidation, except it be tested by the principles composing our own philosophy; which alone form the basis, for all such medical reasoning, as will carry us nearest to positive demonstration. We therefore solicit attentive investigation of this philosophy, under full conviction, that the more it shall be canvassed, the more incontrovertibly scientific and tenable it will not only be found, but, inevitably confessed to be. It may be denied;—but nothing can be brought forward in any appreciable and philosophic shape, to disprove it;—because its support is derived from all the philosophy, pertaining to all the rational and instinctive departments of animated nature;—and it is therefore philosophically consistent with all our physical and vital, moral and religious, knowledge. We consider then, our philosophy to be irremovably grounded;—because recognizing and appreciating, all the creative and continuative instruments of vitality, employed by Deity, for the reproduction and continuation, not only of our species here in time; but for our translation to the ethereal creations of everlasting happiness;—whenever our probationary state shall be terminated.

Our philosophy opens conclusively and palpably to view,

the veritableness of the scriptural declaration,—that man is made but little lower than the angels:—and that he is so made exclusively by and through the instrumentality of his nervous organization,—to be a connecting link between the celestial and terrestrial creations, is a self-evident proposition—therefore beyond dispute. Who therefore, shall gainsay our philosophy, thus palpably opening and unrolling to our observation and appreciation, the true and whole philosophy of our religion? Indeed, who can for a moment, have the hardihood, necessary to engage himself in the advocacy of infidelity; after appropriately contemplating, and studying, the wonderfully varied, but harmonizing operations, of the vital mechanism of man;—a mechanism, which must inevitably be recognized, as proving to all philosophical demonstration, the immortality of the soul of man? We thus assign to man, his appropriate dignity, and merited nobility, in the scale of the creations;—and to philosophers, the true starting and ending points, in all their medical investigations.

The nervous system being therefore so demonstrably the whole system of man,—and causative and continuative of all the varied operations pertaining to his varied organization; another proposition self-evidently follows its admission, viz. that, there is constantly operative in the nature of man, a conservative power, not only for governing, regulating, and continuing, his duration in time;—but likewise, for exalting him to the sublime enjoyments of eternal felicity. The *vis medicatrix naturæ* therefore, which by many medical philosophers of modern times, has not only been so peremptorily denied, but ridiculed and laughed to scorn;—inevitably claims our unqualified recognition, because palpable to philosophic observation, whilst viewing the operations of our organization, both in health, and disease. As long therefore, as the organization of man, continues to exercise such powers of vitality, as are necessary to confine his existence to time; so long the conservative operations, of his nervous organization, become palpably manifest to philosophic observation;—to whatever extent disease may have assailed it.

We must therefore see and acknowledge, that the science of medicine can never be made to reach such demonstration, as will invest it with the dignity of ranking with the exact sciences;—because the philosophy of the creative power of Deity can never be revealed to man, during his stay here in time. But, although we must in our present state of being, remain unacquainted with the philosophy of the operative power employed by Deity, in his primitive creation of man;—and equally so, with the essential nature, and mode of action, of the powers operative to the reproduction, and continuation, of his species here in time:—yet, it is matter of sublime and exalted satisfaction, to know, that the nervous system is the exclusively instrumental operative in the creation and continuation of all the actions necessary to the constitution of total vitality. It is therefore evident, that the dreams of medical philosophers about reaching mathematical demonstration in the science of medicine, may be abandoned. Common sense, sooner or later, becomes the true test and standard of all philosophy within the reach of man;—and it plainly proclaims to us, the impossibility of resolving the operations of the vital laws governing and regulating man,—endowed by his nervous organization with mortal and immortal life, into demonstration. Medical investigators might indeed with equal propriety, and prospect of achieving their aim, attempt the decomposition and recombination of their God:—the one being as equally beyond their power, as the other. Man thus made for immortality can never resolve his fellow man into demonstration. Nature, reason, religion, common sense, proclaim all such attempts to be far beyond his ken. It is enough that we can see and know the instrumental operatives of our vitality, without vainly and impiously essaying to reach the philosophy of the creative power of Omnipotence.

We consider it therefore, as incontestibly proved, that the true philosophy pertaining to all animated existences, from the polypus to man, goes to the recognition and appreciation of our grand philosophical radicle;—that the nervous sys-

tem is the whole system of man; and that life is originated and sustained by the unceasing operation of appropriate stimuli on this system; and that, as long as it continues to receive, transmit, and distribute the requisite degrees, to the several departments of vitality, in such portions, ways, and manners, as they severally need, so long the system will, when healthily organized, continue to act in a salutary manner:—and that any deviation from such just reception, transmission, and distribution, will constitute disease.

The primal, progressive, and ultimate effects, therefore, arising from the due reception of appropriate stimuli, in appropriate quantities, by the absorbing nervous power of the nervous system, is *sensibility*, the *radical property of vitality*;—which, by and through the agency of the nerves, is extended and distributed to every part of the animal organism, in such portions, ways, and manners, as to excite all the multiform and various irritations, contractions, and all other vital operations, that are required for the production and continuation of all the various functional operations of all our various vital organs.

Before proceeding more particularly to the consideration of the philosophy of disease, it will be necessary to establish another self-evident proposition, viz:—that all agents, salutary and insalutary, operate stimulantly on the system, when applied to, and received by, it;—consequently, that there is no sedative agent in nature. The truth of this proposition becomes apparent, and inevitably deducible, from our first and main proposition,—that the nervous system is the whole system of man—the primal, progressive, and ultimate recipient, and distributor of all the stimuli, necessary to the production and continuance of vitality:—consequently, as long as life lasts, it lasts by stimulus. There cannot, therefore, be any positively sedative agent, either amongst the salutary or noxious stimuli, applied in whatsoever quantities, and subjected to whatsoever modifications of action they may be; and true philosophy cannot recognize a negative sedative. All salutary agents are therefore to be considered as acting

to the production of healthy excitation—super-excitation—or ab-excitation—according to their degrees of application to, and reception by, the nervous organization. The highest and lowest degrees of their application, develop pathological phenomena widely differing from each other, and requiring widely different medications, for their elimination; which will be duly considered, as we progress. But as this is a subject on which medical philosophers widely differ in opinion; and as the most of them are strenuous advocates for the sedative doctrine, it may be considered necessary to examine it a little more in detail, to render our proposition acceptable to nature, reason, and common sense; as every disputable subject must be brought to these standards, before it can be generally recognized and accepted. Caloric is one of the most important of the natural stimuli, both for the production and continuance of vitality:—in due degree, indispensably necessary;—in a very exalted degree, productive of such pathological condition, as may paralyze the vital energies of the system entirely beyond their power of instituting recuperative excitation, and thus terminate vitality;—and in a very diminished degree, productive of such depression or congestion of the vital energies of the system, as to render the institution of reaction equally impossible;—and life is extinguished therefore in both cases, however different the pathological conditions:—the first arising from the deleterious consequences of super-excitement, terminating in such indirect debility, as prevents recuperative excitation:—the second, from the paralyzing operation of cold, or the abstraction of caloric, in such lowered degree, as equally inhibits the production of recuperative excitations. But, in neither of these pathological states, is there any sedative influence exerted for their production. As long as life lasts, it lasts through the reception and action of appropriate stimulus, on and in, our nervous organization;—however much above, or below, the normal standard of excitation, it may be applied, without positively extinguishing total vitality. The same reasoning applies to all the natural

salutary stimuli :—when in due degree, they produce healthy excitation, in healthy organizations ;—when in undue degree, either above or below the healthy standard of action, they produce pathological phenomena in the manner mentioned. The noxious stimuli act very differently on the organization; being poisonous and malignant in their composition, they effect their entrance into, and commit their ravages on and in the system, of course through their stimulant operation exclusively ;—but at the same time, poison and weaken the parts involved in the circle of their location :—and in all cases, produce depressions and congestions of their vital energies, constituting the true pathological conditions sequential to the application of noxious stimuli. We consider, therefore, that the doctrines intended to be developed and promulgated; by such medical philosophers as have written on debility and sedation, are grounded on erroneous philosophy ;—whether restricted to the consideration of the vital operations arising from the application to the nervous system, of salutary or noxious stimuli, either in their highest or lowest degrees. Debility, direct, indirect, or metastatic ;—the direct or indirect causes of sedation, enumerated by such writers, can therefore receive no satisfactory elucidation, except by and through the principles of our own philosophy ; which recognizes the existence of no sedative agents, either amongst the natural and appropriate agents of healthy vitality, in whatsoever manner or degree applied ;—or amongst the noxious stimuli, productive of morbid vitality, in whatever manner or degree applied ;—or amongst the affective, or moral emotions, or mental passions, as grief, fear, despair, &c. &c.—for these, and all other painful sensations, are pathological conditions ;—not causes of sedation ;—they are in themselves sedation, or would be so, if such term were demanded by veritable philosophy.

We have thus established all the propositions self-evidently and indispensably necessary to the philosophic investigation of all the diseases, or morbid sensibilities, that flesh and blood are heir to.

We shall therefore commence our investigation of disease by observing, although by way of repetition, that it must be very evident to every medical philosopher much conversant with the operations of the vital organization of man both in his healthy and diseased states, that positive demonstration to much extent in the science of medicine, can never be attained. But, although it be thus evident, that mathematical certainty in our science must ever be unattainable, yet we have the exalted satisfaction of knowing, that by the intelligent and judicious application and management of the principles developed by the self-evident propositions constituting our philosophy, we may reach all the demonstration that Deity intended man should attain to, during his probationary continuance in time. And if we simply reflect, that by the very nature of our being, we are unavoidably limited in our analytic investigations, to such tangible material substances as are within the reach of our recognition and appreciation; and that we are therefore totally unimpowered to resolve any of the animated existences above or below us into their constituent elements, we should as wise philosophers here in time, humbly await our translation to the ethereal creations, where, and when, under the bright lights of eternal illumination, we shall have clearly revealed to us, all the mysteries of all the creations. Let us then, as wise investigators should do, make the most of what we do, or can, be made to know, by and through the inductive method of ratiocination required by our series of self-evident propositions, in studying the nervous system more scientifically and consistent with the true philosophy of our organization; that we may arrive at more of certainty than we now possess, to guide us to more philosophical and successful practice;—for the accomplishment of which glorious and benevolent purpose, the grand aim and end of all our medical researches, we should have all our intellectual energies in full and untiring requisition.

We shall therefore proceed in unfolding to palpable observation, such principles of medical philosophy, as will,

when put in judicious requisition by intelligent practitioners, inevitably lead to the accomplishment of all the successful practice, that, that part of the organization of man, which is destined to extinction in time, will now, or ever, can permit. As sensibility then, is that power or property, inherent in the organization by, and through, the operations of which, all stimulations, salutary and noxious, effect their entrance into the system, it follows, that all diseases must arise either from salutary stimuli applied to our nervous organization, in degrees, above, or below, the standard of salutary excitation, or from the direct application of noxious stimuli, to the sentient extremities of the nerves of some part, or parts, of the external or internal tissues, of the animal economy, thereby producing such morbid sensibility, as constitutes the true pathological phenomena. To resolve the pathologized conditions of the organization, or the stimuli productive of them, into mathematical demonstration, we must admit, to be now, and forever, impossible. Yet, we do know positively and demonstrably, that whatever the aggregate of such pathological phenomena, thus induced in the vitality of the part, or parts, receptive of them, may be,—that they constitute the sum total, or essential nature, of the diseased or morbid sensibilities, primarily, progressively, and ultimately considered, whether terminating in health or destruction.

All diseases therefore consist of morbid sensibilities of the part, or parts, recipient of their causative agents. When arising from salutary stimuli acting in an excessive degree, the depressions and congestions of vital power, thence arising, may be characterized by the term indirect debility;—and when arising from such stimuli acting in a very diminished degree, the depressions and congestions of nervous or vital energy thence ensuing, are to be characterized by the term direct debility:—and all the depressions and congestions of the vital energies, sequential to the application of all the noxious stimuli, may with equal propriety be characterized by the same term;—because, all such stimuli from

their primal invasion of the organization, derange, weaken, depress, and congest, the vital energies of the part or parts, receptive of them, in a direct and positive manner;—without any impediment to their ravaging progress, except such as arises from the resisting or conservative powers of the organization thus assailed.

The pathological phenomena thus induced, in many cases, admit of satisfactory demonstration to much extent;—and in all cases, by due investigation of the nature, and *modus operandi* of their causes, become very palpably manifest to philosophic observation and recognition. All diseases are therefore to be characterized exclusively by the states of the depressions and congestions of the vitality of the part or parts, recipient of either the deleterious operations consequent to the application of salutary stimuli in excess or deficiency;—or of such as are sequential to the direct application of noxious agents, to any part or parts of the organization, either in a primary, sympathetic, or secondary sense considered. We thus open to philosophic observation the nature and character of all diseases whatever;—from the slightest abrasions of the skin, to the most extensive wounds;—and from the slightest ephemeral fevers, as they are erroneously denominated, to the most overwhelming prostrations and congestions of the vital energies, constituting the most malignant plagues, yellow fevers, choleras, &c. They are all depressions and congestions of the vital energies of the part, or parts, involved in the morbid sensibilities constituting them, of which the cerebral centre of the organization becomes percipient sooner or later, in all cases where itself has not been attacked, to the paralyzing or irrecuperative extent, by the causative agents;—and raises recuperative excitations for eliminating the morbid sensibilities, sooner or later, or never, according to the nature or state of the depressions and congestions;—characterized, as already mentioned, by the terms direct or indirect debility. The recuperative excitations raised by the conservative powers of the nervous organization, for resolving and eliminating the morbid sensi-

bilities from whatsoever cause or causes arising, and whether characterized by direct or indirect debility, are principally manifested in all the circulations subservient to the nutrition, assimilation, preservation, and continuation, of organic and animal vitality.

The recuperative excitations thus raised by the conservative powers of nature, for resolving and expelling morbid sensibilities from whatsoever source or sources originating, are invariably characterized by a more or less sthenic or asthenic diathesis of recuperation, which, in either case, if suffered to continue unchecked, or not duly regulated, by appropriate medication, may run to the production of such congestions and destructions as demonstrably determine the ravaging extension and mastery of the pathological, over the recuperative phenomena of the organization. As all the morbid sensibilities, constituting all diseases, from whatsoever causes arising, are to be exclusively eliminated from the organization, through its secretory and excretory apparatus;—the indispensable necessity of recognizing and appreciating philosophically the conservative powers exercised by the organization, when under the deleterious influences of morbid sensibilities, will readily be admitted. The high importance therefore of this portion of our philosophy, will meet with its correspondently merited attention, and satisfactory illustration, as we proceed. Let it suffice at present to observe, that all the pathological phenomena, constituting all the diseases to which the organization of man is subject, from exposure to any or all of the numerous and various external causative agents so frequently surrounding and assailing him;—or from his exposure to those, (however remote their primary causes,) that are engendered by morbid action, consecutively induced, deep in the interior of the system;—that are accompanied or succeeded, sooner or later, by recuperative excitations of the conservative powers of nature; have been erroneously considered, by all medical philosophers, as constituting the very essences of most of the diseases of mankind. But, that this is erroneous philosophy,

and such philosophy as has through all ages kept the medical world enwrapped in utter darkness, will conclusively appear, from the simple consideration, that many of the pathological phenomena arising from many of the noxious agents, deaden the vital energies of the organization, in such an extensive and concentrated manner, as to utterly preclude its cerebro-spinal centres, from instituting inflammations or fevers, or even the abortive spasmodic and convulsive recuperative excitations;—proving thus incontrovertibly, that irritations, and inflammations, and fevers, are such recuperative excitations, raised by the conservative powers of the organization, as are in all diseases, arising from all causes, indispensably necessary for eliminating the morbid sensibilities constituting them. Irritations, and inflammations and fevers, are therefore salutary, not diseased actions. They are such actions, raised by the conservative powers, as are exclusively necessary to effect the elimination of all diseases, through the secretory and excretory apparatus of the organization;—consequently, all abortive recuperation must be conducted by appropriate medication, to this,—the only legitimate standard of expulsion, which can be raised by the conservative energies of the organization, when pathologized from whatsoever cause or causes. We observe then, that from whatever causative agents the morbid sensibilities constituting diseases may have arisen; that the inflammations or fevers instituted by the conservative powers for their elimination, are the same recuperative efforts, acting with more or less effect, in a manner strictly corresponding with the characteristic nature of the causative agents, or the states of predisposition in the organization to their reception,—or both. The causative agents which originate epidemic diseases of the higher grades, are, for instance, much more concentrated as to quantity, and morbid as to quality, than the causes productive of the more ordinary diseases termed febrile;—and the systems of many persons constantly resident within the sphere of their activity, possess much higher susceptibilities to the reception of the morbid sensibilities

imparted by the noxious agents, than those resident in healthier localities, and productive of the more ordinary febrile diseases, as they are erroneously denominated:—still, the fevers, or inflammations, or both, raised by the conservative powers for their elimination, whenever they are not paralyzed to the irrecuperative extent, are to be philosophically considered identical, in the sense, that they are all such recuperative excitations as the conservative powers are capable of instituting, whether characterized by more or less sthenic, or asthenic action. Every observant and philosophic practitioner during the prevalence of epidemic yellow fevers must have noticed, that in very many cases, the noxious agents possess such concentratedly stimulant malignancy of composition, as to overwhelm and prostrate the vital energies of the important vital organs receptive of them, to such paralyzing extent, that the salutary exertions of nature are but feebly and unavailingly operative, in raising recuperative excitations; and that in many cases, the vital energies are positively deadened at once, to the preclusive extent of conservative operation. All pathological phenomena therefore, arising from all causes, whether they are accompanied, or sooner or later succeeded, by recuperative excitations or not, will evince to philosophic observation a depressed and congested state of the vital powers of the part or parts occupied by them, to greater or less extent. If this depression and congestion be in moderate degree, the recuperative powers soon arise, and restore the energies of the vital part or parts implicated in the diseased actions, by increasing through the nervous sympathy, radically operative, in the cerebro-spinal centres of innervation, the energies of the general and capillary circulations, and consequently the energies of all such secretory and excretory apparatus, as may be required for expelling from the organization the deranged and disordered sensibilities originated by the morbid agents. If the depression and congestion of nervous energy be in greater degree, the recuperative powers will be excited in such corresponding proportion, as to occasion such violent febrile or

inflammatory action, or both, as may or may not eliminate the morbid sensibilities constituting the disease, even with the aid of appropriate medication. And when the noxious stimuli have been applied in an excessively high state of concentration, the depressions and congestions of the vital energies of the part or parts recipient of them, will be so overwhelming, as in many cases to preclude the conservative powers from instituting any other than the feeblest and most unavailing recuperative excitation; and in many such cases, from exciting any recuperative action at all for expelling the morbid sensibilities, even with the aid of the most appropriately philosophic medication.

Cases illustrative of these propositions may readily be adverted to by every experienced philosophic practitioner, and all the gradations of depression and congestion of one, or more, of the departments of the organization when assailed by causative agents, may be adduced from all the varied specifications of fever, enumerated by all the nosologists. Epidemic yellow fevers whenever occurring, will furnish numerous cases of them for all philosophic and satisfactory illustration; showing the depressive and congestive effects of the noxious stimuli originating them, from the slightest degrees of morbid sensibility, to the irrecoverable prostration of the vital powers:—and it is to be particularly noted, that, in very many of the highest grades of this fever, as it is called, there is no fever at all;—no such thing as salutary reaction, as it is denominated, raised by the conservative powers;—but instead thereof, a total torpor or paralysis of the nervous powers of the organization has occurred; and in fact in many cases, an incipient dissolution or putrefaction of the vital organs involved in the morbid sensibilities has occurred, utterly beyond the power of any recuperative excitation, aided ever so much, by ever so potent, and appropriate medication.

These highly congestive cases of morbid sensibility, arising from highly concentrated morbid agents, are beautifully and conclusively demonstrative of the conservative power of

nature resident in, and exclusively exercised by, the nervous organization in all cases, where the noxious stimuli have been positively applied to such paralyzing and deadening extent, as to totally prevent recuperative excitation;—for it is to be particularly noted, that whenever the paralyzed and deadened sensibilities constituting these highest grades, are removed by appropriate medications, febrile excitations are instituted by such medications; which, under the continued controul and direction of the appropriate therapeutical philosophy pertaining to, and demanded by them, restore the diseased sensibilities to their accustomed salubrity;—proving to demonstration, that all fevers and inflammations are recuperative excitations raised by the conservative powers of nature, for eliminating the morbid sensibilities.

We consider it therefore as conclusively proved, that there is a conservative power in the nervous system of man, constantly operative, from the creation until the total extinction of our nervous, vital organization, in time. It must indeed be confessed, that the much derided *vis medicatrix naturæ*, arose from hypothetical speculations, simply and naturally deducible from observation of the vital operations of the organization; more particularly when in a diseased condition, as exercising a sanatory influence in resisting the effects of the pathological phenomena, and eliminating them from the system. But this opinion, thus originating from simple observation, without much aid from anatomical or physiological knowledge, to lead to its recognition, detracts nothing from the merit of the great natural physician, who first taught and deduced from it, such principles of practice, as have had more or less sway over the opinions and practices of all his successors, however much they may have affected to consider its ground-work to have been hypothetical and fallacious. But, we of the present day, guided by the bright lights of a numerous host of anatomists, physiologists, and pathologists, have incontrovertible reasons for acknowledging and appreciating the salutary operations of the *vis conservatrix naturæ*, evidenced in the organization during health and dis-

ease. Indeed, the healthy power of nature, evidenced during the existence of the pathological condition in any and every case of it, becomes palpable to philosophic observation; and self-evidently arises from the inevitable recognition of the nervous power being the whole power productive of all the varied operations pertaining to all animal and organic life. As long as life lasts, it lasts through the operation of appropriate stimuli on and in the organization to whatsoever extent, positively short of extinction here in time, it may become pathologized from whatever cause or causes.

It must therefore be confessed, that all our medical studies should begin and end with the study of the nervous system;—as it exclusively originates and continues all the actions of the organizations necessary to be performed, which lead and pertain to the fecundation of the orgasmal products elicited by the venereal congress;—conducts their growth and development to the maturity of manhood, till extinction in old age, and constantly exercises not only a conservative power in the reception of appropriate salutary stimuli during this long series of animated existence; but opposes the introduction of noxious stimuli, and when unable to prevent their entrance, exercises all its powers of resistance for effecting their elimination.

We are therefore warranted in concluding, that irritations, inflammations and fevers, are conservative efforts of nature identical in their general character, and absolutely necessary in all cases, of all diseases whatever, however local, or general they may be,—for eliminating the morbid effects, of the morbid stimuli, which originated them; and that in all cases, where the conservative powers are incapable of instituting such salutary operations, death of one or more parts, or, of the whole organization, as the case may be,—will sooner or later, be the inevitable sequent.

The philosophy therefore of the resistance manifested by the conservative power of nature when assailed by noxious agents, is self-evidently resident and inherent in the nervous organization of man,—the cerebral centre of which is not

only sensitively perceptive, but often successfully resistive, not only of the deleterious operations of the noxious agents while exposed to them, before they effect their entrance into the system, but after they have effected their location, on or in it, exercises the same resisting power and curative agency for dislodging and expelling the pathological phenomena.

The *vis conservatrix naturæ*, therefore, is no hypothesis; but eductive from the operations manifested to philosophic observation and appreciation, palpably pertaining to every department of what is called organic, and especially animal life.

In the establishment therefore, of all our self-evident propositions, leading directly and irresistibly to the full comprehension and appreciation of the whole of the true philosophy of medicine,—we have had no recourse to the creation of any imaginary metaphysical entities; but have incontrovertibly proved, that the laws creative, regulative, and continuative of vitality, although not so positively admissible of positive mathematical demonstration,—are yet more palpable to philosophic observation and satisfactory appreciation, than are the laws of gravity governing the motions of the physical bodies composing the material universe, although partially subject to analytic demonstration.

We have thus cleared the way for studying as philosophically and consequently successfully the science of medicine, as the nature and operations of the vital organization will now, or ever can permit;—and have the only true foundation laid, for improving ourselves in physiology, pathology, and therapeutics. We thus present to the medical profession a beautiful series of self-evident propositions, unfolding to them principles equally self-evident, that irresistibly lead to the satisfactory illustration of every thing, pertaining to every department of the science of medicine, which is demanded by its true philosophy. And well may we consider it the true philosophy, because inevitably arising from surveying the varied operations pertaining to the organization, particularly in its salutary state, all acting to the

production of one harmonious whole system of vitality—to the production of unity—not plurality of being. The phenomena which have been so copiously presented to observation, through dissections of the dead body, respecting the varied organic structures composing the system of man;—and the varied experiments which have been performed by vivisection of animals, respecting the varied operations of such varied organization, making every allowance for the fallaciousness of observations thus elicited, are surely to be considered as effecting such an approach to certainty, as to warrant us in concluding, that there must be an all-pervading unity of nervous power, inherent and operative, in and through the total organization, for the production of all its vital operations, however variously presented for recognition in its salutary or pathologized conditions. Most assuredly, it will not be denied, that all the operations of the perfect organization in its healthy condition, however diversifiedly they may be presented to observation, result in the production of one beautiful harmonious whole system of vitality;—and can such harmonious system of vitality, be the product of a plurality of radical vital powers, inherent and operative, in the composition of man? Such supposition is totally repugnant to all the knowledge which we can receive of Deity, through the operations of such vitalities as he has presented to our observation, in all his vital creations within our cognizance;—and equally repugnant to all the knowledge which he has communicated to us through revelation, respecting our destiny here and hereafter.

This reasoning is undeniably legitimate;—and the more it is varied and extended, the more confirmatory will be its rational deductions;—deductions inevitably compelling us to recognize all the vital phenomena pertaining to the organization, as emanating from one only radical vital power homogeneously operative, when philosophically considered, to the production of our unity of being here, and through its perfectionating operativeness of our being, forever. By talented medical philosophers, these propositions and the principles

arising from them, will be duly recognized, estimated, and admitted, as conclusively unfolding the philosophy of medicine to intuitive demonstration. Sceptics may deny—not disprove them:—may deny our radical proposition, that the nervous system is the whole system of man;—let them produce all the arguments which may be suggested by their knowledge and ingenuity in support of such denial;—we have our refutation of them at hand. To all such sceptics, we would simply direct attention to the compact condensation of nervous power, inherent and operative, in the cord connecting the Siamese twins—constituting through one medium, a duplicate of mortal and immortal life, operating to the production of simultaneous, voluntary, and involuntary motions, of simultaneous affective emotions, and intellectual operations;—and all from such respective simultaneity of sensations, as are required for the production of such duplicate unity of vital action:—proving that such simultaneity of sensation, must have been inherent and operative in their reproductive germs; and proving conclusively that such duplicate unity of vitality, cannot be, in any other manner, originated and perfected,—for reasons which will be obvious to the philosophic physician, who recognizes, that the connecting medium of such duplicate organization, must be,—between the organs of nutrition and assimilation of the two beings,—to render them operative to such unity of action. These interesting beings have warm and affectionate feelings for each other, to such extent, that they have never been known to utter an angry word towards each other;—indeed they never have any conversation with each other, beyond a single remark,—and why? They cannot be separately engaged in conversations with different individuals, because they are both irresistibly inclined to direct their attention to the same thing, at the same time,—and why? Why are all their employments and amusements always of the same kind? Why are they pleased, or displeased, similarly and simultaneously? Why have they invariably similar desires and aversions,—experience the same sensations of hunger and thirst,

at the same time, and take the same quantities of food and drink for allaying them? and why do they desire sleep simultaneously, and awake at the same moment? Can such homogeneity of feeling, thinking, and acting, thus simultaneously manifested to philosophic observation, arise through any other source than a community of nervous power, operative in and through the connecting medium of their duplicate organization? These questions need no answers, and preclude the necessity of adducing further reasoning to quiet sophistry. We shall therefore proceed to illustrate our propositions more fully and satisfactorily, by bestowing some considerations on the causes, symptoms, and principles of treatment, of *Epidemic Yellow Fevers, Cholera, Tetanus, Hydrophobia, and several other diseases of highest grades*; because, they are not only singularly rich in the production of such pathological phenomena as characterize in many respects, the highest grades of many other fevers, but because, they are also characterized by a very great variety of anomalous and singularly variant pathological phenomena, attended, or sooner or later succeeded, by an equal variety of singularly anomalous recuperative phenomena; and particularly because, in many cases of these diseases, the organization will be found so extensively and concentratedly pathologized, as to totally preclude the institution of any recuperative excitation at all.

As the extent of our design, in the present treatise, will be to unfold exclusively the outlines of the philosophy of medicine, in such general manner, that they may be clearly apprehended and appreciated, we shall commence our analysis of yellow fever with observing, that by and through the unerring agency of the inductive method of ratiocination, adopted by a numerous host of distinguished medical practitioners during the last forty years, in their investigations of numerous yellow fever epidemics in different regions of the world; results satisfactory to themselves, and to the profession in general, have been reached, respecting the train of causes leading to the production of such noxious stimuli, as

originate yellow fevers wherever occurring. By tracing causes to their effects, and effects to their causes, the only legitimate method of educting conclusions satisfactory to reason and common sense, it may now be considered as ascertained, that the pathological phenomena characteristic of yellow fevers, with all their varieties and modifications, are occasioned by the noxious gaseous stimuli engendered during the dissolution, or putrefaction, of both animal and vegetable substances. It may now be considered as conclusively demonstrated, that long-continued heat, varying or not, from eighty to ninety degrees, or upwards, under such appropriate modification, as arises from a close, calm, moist, sultry state of weather, acting on large quantities either of vegetable or animal matters, separately or conjunctly, will inevitably impregnate the surrounding atmosphere with noxious stimulating gaseous miasmata, sufficient for the production of the most concentrated epidemic yellow fevers, in the densely populated parts of intertropical and tropicoid towns and cities; or in similar situations, in the temperate regions, when all these favourable circumstances concur to act in appropriate conjunction. It may be considered now also as ascertained beyond all doubt, that it is impossible to resolve these noxious stimuli into their constituent elements, by any chemical or other philosophical machinery within man's reach:—impossible therefore to identify the homogeneity of the noxious gaseous miasmata productive of yellow fevers in different localities; because arising in such different localities, from the decomposition of different vegetable and animal substances, and in different proportions as to their constituent properties in the different localities. Until therefore we can demonstrate, that water and the immense variety of different animal and vegetable existences, which in different situations, during their dissolution or putrefaction, evolve such noxious miasmata as originate yellow fevers, are all resolvable and convertible into identity of product, by such dissolution;—the doctrine of their gaseous unity must be abandoned. From all the philosophic examination there-

fore, which this important subject is capable of receiving, we are inevitably led to the conclusion, that such vegeto-animal miasmata as are sufficiently malignant in quality, and concentrated in quantity, to originate yellow fevers, must consist of a highly azotic and deleterious combination of gaseous products;—because arising from the dissolution of such immense varieties of both animal and vegetable existences, even in similar localities. As these gaseous products are not to be recognized by our senses in a manner sufficiently definite for analysis, by any philosophical machinery, we must remain satisfied with positively knowing the source, or sources, whence the deleterious compound exclusively originates; and that by the industry of man appropriately directed, it may be in general mostly avoided; and that when and where this cannot be so effectively accomplished, it may be much weakened and ameliorated, by appropriate antiseptic applications, within the sphere of its malignant operations. We must content ourselves with knowing that yellow fever occupies the front rank,—the very foreground in the dismal picture of pathological phenomena incident to the western world;—and that all the numerous trains of bilious fevers, with all their multiplied diversities and complexities of modification,—from the mildest ephemeral to the one now under consideration, arise in a general sensè considered, from an identical destructive agency, differing exclusively in degree; and that all the graduations of all bilious and yellow fevers, are strictly correspondent with their causative graduations, and with the susceptibilities of the persons resident within the sphere of their poisonous operations;—consequently, we must rest satisfied with knowing, that all the deleterious operations of these noxious stimuli when applied to, and received by, any part or parts, of the sentient absorbing nervous organization of man, are plainly to be recognized by the common sense observation of all true medical philosophers. We must therefore, remain satisfied with knowing beyond all question, the series of causes directly and inevitably leading to

the production of the most concentrated, malignant, and destructive yellow fevers; and with clearly understanding the reasons, why such fevers are not always, even in the same localities, in different seasons, equally malignant and ravaging; and that this, as well as all other epidemics, are more or less destructive, in a manner perfectly corresponding with the greater or less maturity of their causes; and that such graduated maturity of causation becomes palpably manifest to philosophic observation, during the different seasons in which such epidemic fevers occur in similar localities. We may well content ourselves then, with knowing fully, the causes which originate these epidemics almost annually in New Orleans, and many other southern and tropical localities; and with understanding the reasons why they are not originated in such localities at all, in particular seasons:—why they so seldom occur in the temperate regions—in New York, Philadelphia, Boston, Baltimore, &c.;—and that when they do occur in such places, they are found to have originated from causes exactly similar to such as originate them in southern and intertropical regions, and equally palpable to philosophic observation. We may content ourselves finally, with knowing the reasons which preclude the production of such epidemics in the high northern and southern latitudes; and that we plainly recognize, and philosophically appreciate the reasons which prevent the origination of such epidemics even in the most favoured localities for their production, during all the uninterruptedly hot and dry, or hot and rainy seasons, in such localities.

All diseases arise from material causes, in a solid, liquid, or gaseous state;—and it is the positive duty of medical philosophers to investigate and trace these causes to their most satisfactory results, and promulgate them to the world, in such manner that they may be clearly understood, and duly appreciated:—for all the causes of all such diseases as are originated by the external noxious stimuli, whether existing in the atmosphere, or on, in, or under the earth, or from every description of noxious vegetable or animal stimuli,

when once reached, become palpably manifest, not only to the philosophic recognition of scientific physicians, but to the ordinary and intelligent portion of every enlightened community. The mysteries which so long overshadowed the causative doctrine pertaining to this epidemic, and engendered such acrimonious contentions between medical philosophers, have been forever dispersed by the bright sunshine of inductive research;—and we may proudly consider ourselves as enjoying high cause for congratulation in the reflection, that we now have it fully in our power to display the causative doctrine of yellow fever to the intuition of mankind in general.

We might easily adduce a great number of instances within our own immediate observation and experience, conclusively demonstrative of the origin of yellow fever, either from animal or vegetable putrefaction, separately. That vegetable putrefaction in sufficient quantity, under the uninterrupted operation of the necessary series of favourable circumstances, continued a sufficient term of time, to render the morbid miasmata thence ensuing, appropriately concentrative and virulent, will produce yellow fever, is not denied. That this disease may be generated by the reception of morbid miasmata arising from putrefying vegetable masses, either on, in, or under the surface of the earth, when not too deep for the penetration of the solar rays, and appropriate moisture, is not denied:—but it has been fashionable for many years past, to deny, on the authority of Dr. Bancroft, and many other physicians, that it can be produced by the deleterious miasmata arising from animal putrefaction. Professor Parsons, in his late publication on malaria, in his examination of this subject, has conclusively refuted this opinion, and richly deserves the commendation of our profession for having so satisfactorily dispelled this, the last of all the illusions, pertaining to the causative doctrine of this baleful pestilence;—an illusion which, for many years past, has prevented it from being philosophically investigated, and satisfactorily settled. And we may now, therefore, congratulate

ourselves with the consolatory reflection, that the hypothetical speculations of all those medical philosophers who so acrimoniously and pertinaciously advocated the contagiousness of yellow fever, may be considered as having been triumphantly and demonstrably refuted, by the inductive researches of numerous British and American physicians of distinguished abilities, who during the last forty years have so nobly immortalized themselves in the cause of humanity, during their meritorious investigations of this epidemic. This important conclusion to mankind was reached, not by closeted speculations upon the ipse dixit of Dr. Chisholm, or any other of the advocates for contagion, but by the exercise of plain common sense and observation, directed straight forward to the causes productive of it, in the various regions of the earth where it has occurred. These causes have thus been demonstrably traced to putrefaction, either of animal or vegetable substances, separately,—or as is most generally the case, to a combination of both;—therefore more philosophically entitled to the appellative of *vegeto-animal miasmata*, than to the more modern term *malaria*.

It appears astonishing to the medical philosophers of the present day, that such short-sighted and totally unphilosophical views respecting the causes of this epidemic, should have been entertained by physicians otherwise eminently distinguished for medical attainments:—astonishing that such physicians with the desperation of fatality, should have primarily located the grand laboratory for the manufacture of yellow fever, for exportation to other regions,—in ill-fated Siam or Bulam. But the delusions of fatalism have passed by, to return no more:—true philosophy recognizes no relationship with its mysteries,—but is exclusively under the governance of reason and common sense, which constitute the true foundation for all such inductive ratiocination in our science as will lead us to satisfactory demonstration.

The time has arrived when nothing in our science will be received as truth, except it has attained the recognition of common sense, through the unerring operativeness of this

exclusively legitimate method of reasoning:—and the time is rapidly approaching, when the causes of many diseases now enveloped in mystery, will by this natural and reasonable method of investigation, be fully unfolded, not only to the thorough comprehension of the profession, but to the intelligent portion of mankind in general, to much extent of utility. To enable physicians to impart with facility and consolatory satisfaction such useful knowledge to the world, is the benevolent object of our present treatise, on the true philosophy of medicine;—a philosophy which, when completed and understood, and recognized by the medical profession, will fully empower them with the ability for satisfactorily fulfilling all the glorious purposes required and demanded of them, as legitimate guardians of the public health.

We proceed therefore to observe, that although we cannot resolve the salutary stimuli, or many of them, into their constituent elements, or recognize and appreciate their action, on, in, and throughout the organization, to the positive certainty of mathematical demonstration;—and although the noxious stimuli originative of yellow fevers, and all other epidemics, are to be positively considered as irresolvable into such certainty of recognition;—yet, under the inductive operativeness resulting from our investigations, while directed by reason and common sense, we are conducted straight forward to the acquisition of all such satisfactory intuitive demonstration, as Deity designed man to reach here in time. With this species of demonstration we must rest satisfied, because it is amply sufficient to enable us to accomplish all the benevolent purposes required of us, in behalf of our fellow mortals, during their present state of being. To know more than we can attain to through the inductive process of reasoning, would require our initiation into the mysteries of the celestial creations. We are unfolding the true philosophy of medicine, and assigning to medical investigators such limitary boundaries as cannot be transcended by their intellectual exertions. We have therefore intuitive demonstration, that the atmosphere immediately encircling a swampy

region, skirted with rich, rank, luxurious vegetable productions, and teeming with innumerable myriads of animal existences, subject to unceasing decomposition and recomposition, will inevitably, under the appropriate influences of high heat, appropriate moisture, close, sultry, windless state of weather, continued uninterruptedly for several weeks, become impregnated with the deleterious vegeto-animal miasmata under such circumstances arising, to such extent, that when applied to any part or parts of the organization, the said part or parts must positively suffer depression of their vital energies, and consequent debility and derangement of action. The healthy physiological actions of the parts receptive of the miasmata are debilitated and perverted,—depression and congestion of their nervous energies are the instantaneous sequents, and the organization becomes forthwith pathologized to a greater or less extent;—corresponding in all cases to the quantity and quality of the noxious stimuli which have entered the system, and the ability of its conservative power to resist their deleterious operations. And we have intuitive demonstration likewise, that identical effects, from identical causes, acting on sufficient quantities, either of the same kind, or dissimilar vegetable and animal substances, in the crowded, densely populated, and ill-ventilated parts of the towns and cities of the intertropical, tropicoid, or temperate regions, when under the favourable influences necessary to the production of such copious decomposition as above mentioned, will inevitably, when uninterruptedly continued a sufficient length of time, saturate the atmosphere to the productive extent of yellow fever. This is the sum total of such etiological knowledge as we now possess, or can expect ever to attain, respecting this or any other epidemic disease;—for all the noxious stimuli originating them, are as equally intangible and irresolvable as are the stimuli productive of yellow fevers;—and all equally incapable of analysis, by any investigating processes within the limits of man's philosophy.

The physiological phenomena sequential to the appropriate

reception and distribution of appropriate salutary stimuli to the organization while in a healthy and sound condition, are not analyzable into positive mathematical demonstration;—and the pathological phenomena induced by the operations of noxious agents much less so, to whatever extent aided by the phenomena revealed to our view in the diseased departments of the organization, by dissection, or any other investigating processes. The grades of health are indefinitely diversified and varied, and the grades of disease much more so,—even of identical diseases arising from identical causative agents;—invariably, in a manner strictly and philosophically corresponding with the varied conditions of the noxious stimuli, and the conservative powers of the system, to resist them.

The noxious stimuli originating the pathological phenomena characterizing yellow fevers being therefore subject to such variations, must be productive of equally varied phenomena:—hence arises the difficulty of discussing this disease philosophically, within a narrow compass;—for it is a real proteus, and assumptive of such variety of pathological phenomena as would require volumes to illustrate them in an appropriately philosophical manner. But, our object in selecting yellow fever at present, is not to give it such thorough philosophic discussion. We have selected it, because the more ordinary routine of its characteristic pathological phenomena are more palpable to observation, than such as characterize febrile diseases as they are erroneously denominated, arising from more ordinary causative agents; and more particularly for discerning, distinguishing, and separating, the true pathological, from the conservative phenomena, manifested by the organization in a more or less appreciable manner, in all cases, when not paralyzed by the causative agents to the irrecuperative extent. We shall thus be enabled, not only to distinguish and separate the pathological, from the recuperative phenomena, pertaining to this, but to all other morbid sensibilities whatever, and from whatsoever causes arising;—for the principles conducting us to the phi-

philosophic recognition and appreciation of the pathological and conservative phenomena characterizing this disease, lead us directly to the recognition of all such as characterize all other diseases, however local, or general, mild or severe, they may be. If we can thus analyze this Herculean malady, occupying the very front rank in the train of pathological phenomena incident to our western hemisphere;—we can easily analyze all others, however different they may be from such as characterize this;—because they are all analyzable on identical general principles. We shall therefore, study the pathological phenomena characterizing this disease, as they more ordinarily occur; and during our discussion, bestow such observations, as may present themselves to our consideration, on the singularly varied and anomalous pathological and recuperative phenomena, by which they are very frequently manifested to our philosophic observation.

The remote and proximate causes of this and all other diseases, are to be philosophically recognized, as operative to the production of a series or sequency of morbid effects, from their commencement, to their termination, in the depression and congestion, of the vital powers, of the part or parts affected by them; and these effects, constituting what are called the premonitory symptoms of fevers, are influenced as to their production, not only by the greater or less virulent concentration of these causes; but, likewise by the nature and action of what are called, the predisposing and exciting causes. When all these causes are applied in high degree, and act in appropriate conjunction, and relevancy to each other, the premonitory symptoms, or incipient effects of the noxious stimuli, will be correspondently depressive and congestive of the vital energies, not only of the part or parts recipient of them primarily, but of the part or parts secondarily receptive of them, through nervous sympathy. Yellow fever therefore, is not a disease *sui generis*, in the sense, that it has by many been considered to be;—but arises, like all other diseases, when philosophically investigated, from obvious causes;—and is varied in its symp-

toms, or external and internal manifestations of its pathological phenomena, in a manner corresponding with its causative variations;—which are conspicuous and appreciable, in the different epidemics of the same localities, in the different seasons. The practice of medicine is, or should be, the practice of its true philosophy.

All practitioners therefore, of medicine, should scientifically recognize the high importance of philosophically understanding, and appropriately estimating, the value of the indubitable fact, that yellow fevers are invariably gradated, and modified, according to their causative gradations and modifications;—because, as the morbid miasmata productive of them, are so variously characterized, even in identical localities, in different seasons;—and as the constitutional susceptibilities to their reception, are also, so various, during the different seasons;—it follows, that the different epidemics cannot be similarly characterized, but to limited extent:—in truth therefore, they will be found manifested to philosophic observation, but by few general symptoms, in common to them all. For, we readily see, that, between the lowest and highest states of such atmospheric vitiation, as becomes causative of bilious fevers,—there will be numerous varieties, characterized but by few external or internal manifestations, which can be philosophically considered, as common to all of them;—and, between the lowest and highest states of atmospheric vitiation, productive of yellow fevers,—there will be found many varieties, modifications, and anomalies, that positively preclude us from recognizing many of them, as having any pathological or recuperative phenomena, at all similarly characterized;—the few general symptoms which may be considered as common, being confined exclusively to the milder and medial grades of the epidemic, occurring in constitutions previously sound, and vigorous. And, it must be very evident to all philosophic practitioners in southern and tropical climates, that these epidemics are always in a greater or less degree, subject to such numerous varied anomalous modifications of the pathological and con-

servative phenomena by which they are characterized, that the philosophy pertaining to them cannot be reached and recognized, except by those talented and experienced practitioners, who have been long conversant with their almost indefinitely varied characteristic phenomena.

We readily recognize therefore, the varied multiplicity of such causes as have retarded the appreciation and adoption of the true philosophy pertaining to this pestilence. It becomes therefore, conspicuously apparent, that epidemic yellow fevers will, even in the same localities, in different seasons, be characterized by pathological phenomena, more or less, depressive and congestive of nervous energy, and by recuperative phenomena, more or less sthenic or asthenic. As are the gradations of depression and congestion of nervous energy sequential to the operation of the causative agents, such will be the gradations of the recuperative excitations raised by the conservative powers of the organization. The recuperative phenomena will therefore be presented to philosophic observation, by more or less sthenic or asthenic irritations, inflammations, and fevers, in all cases in which the organization has not been pathologized by the noxious agents totally beyond the power of instituting such recuperative excitations; and in all cases in which the organization is pathologized beyond the power of instituting these natural and indispensably necessary recuperative excitations for expelling the morbid sensibilities, recuperative exertions are still raised by the conservative powers, and manifested indubitably to philosophic observation and recognition, by nervous agitations, tremors, twitchings, cramps, spasms and convulsions. Recuperative excitation is therefore, evidenced to the observation of true philosophy, in a more or less salutary or insalutary manner, until the organization becomes totally palsied to the irrecuperative extent. We thus unfold in plain and general terms, not to be misunderstood or unappreciated, the pathological and recuperative philosophy pertaining not only to yellow fevers, but to all other morbid sensibilities, arising from whatsoever causative agents. It is

therefore abundantly evident, that the pathological and recuperative phenomena characterizing yellow fevers, will be inevitably subject to much greater multiplicity of modifications and variations, and to a much greater number and diversity of singularly anomalous characteristics, than those pertaining to diseases arising from more ordinary causes. All the Protean shapes and appearances characterizing both the pathological and conservative phenomena manifested by this pestilence, will be found strictly and philosophically consistent with causative peculiarities pertaining to the causative agents, and to constitutional predispositions and idiosyncrasies.

All the regular and irregular symptoms therefore, characterizing this pestilential epidemic, when examined in conformity with the principles developed by true philosophy, meet with ready and satisfactory elucidation. They will all be manifested to observation, in a manner strictly and philosophically corresponding with the more or less general and regular, or more or less diversified and varying influences, which the general state of the weather may have had on the production of the noxious agents, and on the systems of those recipient of them; for it is obvious, that if the state of the weather for several months previous to the occurrence of this epidemic, has been such as to brace and strengthen the constitution to the prevention of much debilitation from the series of causes leading to the formation of the morbidic miasmata, the symptoms characterizing it pathologically, will not be productive of such deep depressions and congestions of nervous power, as to prevent the conservative energies of the organization from instituting such high sthenic recuperative excitations, as by appropriate medication may be rendered most favourably eliminative of the morbid sensibilities. On the contrary, if the general state of the weather for many months prior to the occurrence of the epidemic, has been such as to greatly debilitate the nervous power of the organization, and the series of causes leading to the production of the morbid miasmata has been such

as to mature them to the highest concentration of malignancy, it is equally evident, that the systems receptive of the pathological conditions thence arising, will suffer such deep depression and congestion of nervous power, as to prohibit them from raising any effective or favourable recuperation at all;—from raising any other, than the feeblest and most inefficient febrile or inflammatory asthenic recuperative excitations;—or from raising any other than spasmodic or convulsive recuperation, or none at all.

We are now prepared for observing, that the most usual pathological phenomena manifested to philosophic observation, from the entrance of the causative agents into the organization, and during the continuance of the premonitory symptoms, as they are called, of this fever, when characterized by the sthenic diathesis of recuperation, consist of sensations of weariness or lassitude, weakness, and inaptitude for motion, faintness, pain or vertigo, or both, in the central radical nervous region of vitality, pain in the spinal region and extremities, and pain or sensations of heaviness and oppression in the thoracic and abdominal regions, and chilliness, and more or less nausea and sickness of stomach:—all of which will be more or less severe and violent, and remain a longer or shorter time, according to the more or less malignant nature and action of the morbid agents, and the state of predisposition or idiosyncrasy in the constitutions of the subjects reciprocally receptive of them.

The above enumerated symptoms of this epidemic when characterized by the sthenic diathesis of recuperation, are such as most ordinarily occur, and become manifest to philosophic recognition during the duration of the premonitory period;—and they prove conclusively the nervous system to be the whole system of man. Whether the noxious miasmata productive of such pathological phenomena have effected their entrance primarily into, and through the assimilative apparatus, or through some other department of the organization, and through the instantaneous operativeness of sympathy, have transmitted their ravaging influences to the ce-

rebral and spinal nervous radicles, or whether all the important vital organs implicated have received the shock simultaneously;—certain it is, that the origins of the whole nervous organization are depressed and congested, very nearly in such an overwhelming manner, as to preclude their instituting any recuperative excitation at all. Certain it is, that all the pathological conditions demonstrate all the nervous centres to be paralyzed during the continuance of the whole premonitory period, which is usually from ten to twelve or fifteen hours, more or less, according to the greater or less fixity of the congestions, and the ability of the system to excite recuperation. The workings and strugglings of the conservative powers during this premonitory period, become exclusively manifest to the observation of the philosophic and experienced practitioner:—to him they become plainly manifest, in exciting such inflammatory and febrile recuperation, as the powers of the system will permit, for eliminating the poisonous stimuli from it, and dislodging and expelling the pathological phenomena occasioned by them. These recuperative excitations are seen to take place in a very gradual manner:—the sensorial energies are observed to emerge from their oppression, in a very laborious, struggling, and gradual manner;—to institute more and more freedom of respiration, and more and more vigorous circulation, until they reach an arterial reaction, more or less ardent;—in a degree invariably corresponding with the deleterious effects of the noxious agents, and the ability of the vital powers to institute such reaction. It is therefore palpable to philosophic observation, that the vital powers of the nervous organization, not only primarily resist the entrance of the noxious agents more or less successfully, in a manner corresponding with their strength and the state of concentration of the noxious stimuli assailing them; but after the noxious agents have effected their location in the system, by overpowering the conservative energies, their operativeness, in raising recuperative excitations for eliminating the morbid sensibilities, becomes equally palpable to philosophic obser-

vation, and to philosophic observation exclusively. In many cases, the conservative powers resist the entrance of the noxious stimuli with such success, as to prevent the organization from becoming positively pathologized; in many cases nearly so, when slight disease only will be produced;—and every grade of pathologic action will be manifested by this epidemic, from the slightest predisposition to the reception of the causative agents, to the most overwhelming and prostrating conditions of the nervous vital energies:—proving incontestibly, that the nervous system is the whole system of man:—proving incontestibly, (contrary to the opinion of medical philosophers respecting this important subject for nearly three thousand years past,) that the effects directly and unavoidably resulting from the application of noxious agents to the organization of man, are depressive and congestive of the nervous energies of the part or parts receptive of them, both primarily and consecutively, through nervous sympathy:—proving incontestibly, that the inflammatory and febrile actions sooner or later sequential to the depressive operations of the causative agents, are raised by the conservative or sensorial energies of the system, for eliminating the morbid sensibilities occasioned by the noxious agents. The subject of fever has been constantly under the observation and study of physicians for thousands of years, and not a single step made in advance to its true philosophy—notwithstanding the whole philosophy pertaining to it is incontrovertibly based on such self-evidency, as arises from viewing and observing the nature and ravaging progress of the causative agents, from their primary entrance into, and fixity in, the organization;—until recuperative excitations are instituted, and thoroughly established by the conservative powers. We have intuitive, self-evident, undeniable proof, that the morbid miasmata productive of yellow fevers, depress and congest the nervous energies of the system, to the total preclusion of irritations, inflammations, and fevers, for a longer or shorter period;—oftentimes to the total preclusion of even spasms and convulsions, by pathologizing the organi-

zation to the paralytic extent of irrecuperation. It is utterly impossible for medical philosophers to witness these ravaging effects of the noxious agents on the organization, without recognizing fevers and inflammations as sanitary processes, for eliminating the morbid sensibilities. They must inevitably recognize the self-evidency of this philosophy, when they simply reflect on what they well know, that no pathological phenomena thus arising, were ever, in a single instance, eliminated from the system, without the occurrence of inflammations or fevers, or both.

Irritations, inflammations, fevers, therefore, are salutary, not diseased actions. They are incontrovertibly, to such extent salutary,—as the depressive effects of the noxious stimuli, and strength of the nervous vital energies, will enable the organization to institute.

We have now under consideration the most interesting and important truth in the philosophy of medicine;—and to present it if possible more palpably and inevitably still, to the recognition and appreciation of the profession, shall examine it somewhat more in detail.

Can true philosophy recognize in the malignant nature or deleterious effects of the noxious stimuli productive of yellow fever, any cause for considering the inflammations or fevers, or both, sooner or later succeeding them, as morbid phenomena,—or a continuation, or extension and exaltation, of the primary, or premonitory pathological phenomena? These stimuli, when applied to any part or parts of the organization, effect their entrance into the said part or parts, through the sentient, absorbent, recipient, nervous power of the said part or parts,—and invariably occasion more or less depression and congestion of the vital energies of the said part or parts. What is there in the nature of the depression of the nervous power of the organization thus arising, to cause fevers and inflammations to be considered as they have been forever, by medical philosophers, diseased processes? Can it be for a moment deemed philosophical, to consider phenomena so totally variant from each other, as are fevers

and inflammations, from the depressions and congestions directly sequential to the operation of the noxious agents, as identical morbid phenomena? There is undeniably nothing to be discovered in the nature or action of either of these sets of phenomena, characterizing the disease now under consideration, or any other disease, primarily, consecutively, and ultimately considered, to warrant such conclusion. The watchful guardian and protector of all the vital energies of the nervous organization resident and operative in its cerebral radicle the brain, becomes on the entrance of such noxious stimuli instantaneously perceptive of their injurious effects;—and although at the same time it may be participative of them, to a greater or less depressive extent, yet is in all cases, when not paralyzed positively beyond the power of instituting febrile recuperation, constantly exerting its sensorial energies, in exciting such sanitary processes for eliminating the morbid sensibilities;—and succeeds in raising them, sooner or later, according to the states of the depressions and congestions of nervous energy sequent to the application of the noxious agents;—usually in ten, twelve, or fifteen hours, in constitutions previously sound and vigorous, to a high standard of arterial reaction:—to a standard, it must be confessed, that will in all cases in which the pathological and recuperative phenomena are suffered to progress unchecked by appropriately philosophical medication, run to the production of such disorganizations and destructions, as must inevitably occur from the violent contest between the pathological and recuperative phenomena. The recuperative have yielded the victory to the pathological phenomena;—but, are they on this account, less entitled to be philosophically considered as curative excitations? They are to such extent curative, as the depressions and congestions of nervous power arising from the operation of the noxious agents on the organization, will permit it to institute,—and will be characterized accordingly, by a more or less sthenic or asthenic diathesis of recuperation,—by a recuperation more or less favourable, according to the effects

of the noxious agents. We have now more immediately under our observation such high grade of epidemic yellow fever as is characterized by ardent inflammatory and febrile recuperation, which imperiously requires the most appropriately potent and philosophical medication, to prevent the ravaging effects of the noxious agents, and eliminate them from the system. But it must be particularly noted, that such energetic medication does not philosophically pertain to the milder grades of this disease;—the depressions and congestions of nervous power are slight, and much sooner recovered from, than in the higher grades,—by the institution of a correspondently mild recuperative excitation, which in most cases without medication, eliminates the morbid sensibilities from the system, through their legitimate outlets. This is the way in which resolution and elimination of all the milder morbid sensibilities of this, and all the different species of fevers, as they are called, are accomplished;—and generally without any aid from medication. The brain is percipient of the pathological condition in a degree correspondent with the grade of depression, and raises recuperative excitations in a correspondent degree;—and the recuperative excitations for the milder grades, are not raised higher than necessary to effect elimination in a short time through the legitimate outlets,—the secretions and excretions. But, in the severer grades, recuperation is raised unavoidably, in general, to the diminution or suspension of action, of the secreting and excreting functions;—which without the aid of appropriate medication, must run rapidly to the production of secondary congestions, and disorganizations, and destructions. These secondary congestions and destructions are consequential to the mastery attained by the pathological, over the recuperative phenomena, raised by the conservative powers. The noxious agents in the cases we are considering, paralyze the nervous energies of the organization, beyond the power of recuperation, for twelve or fifteen hours, or a longer time;—these primary congestions or pathological phenomena, called premonitory, are then succeeded by high sthenic recupera-

tion, which, without appropriately philosophical management, will be insufficient to prevent the pathological phenomena increasing and extending their ravages to the production of what we have philosophically denominated secondary congestions, disorganizations, and too frequently total destructions. But such destructive consequences thus arising, do not indicate the recuperative excitations to be diseased processes;—or, that they can be with any show of philosophy, considered as belonging to the extension, increase, or continuation of the chain of the premonitory pathological phenomena.

We conclude therefore that there is nothing pertaining to the philosophy of the nature and characteristics of the pathological conditions arising from the application of noxious stimuli on, or in, any part or parts of the organization affected by them, to raise (*per se*) inflammations or fevers,—so diametrically opposed in all their characteristics, to the pathological conditions of the organization. The pathological conditions occasioned by the application of noxious stimuli of every description, and of salutary stimuli in excess or deficiency, are invariably characterized by depressions and congestions of the vital or nervous energies. These depressions and congestions, when inconsiderable and restrictedly local, are succeeded sooner or later, by irritative or inflammatory action, exclusively in the capillary circulation immediately surrounding the pathologized region;—and when more considerable and general, by increased actions both in the general and capillary circulations, for effecting elimination of the morbid sensibilities. Can actions thus raised, and so radically differing from the pathological conditions, be philosophically considered as homogeneous, or as having any natural affinity whatsoever, with or toward each other? That different noxious stimuli originate different depressions and congestions of nervous energy in the part or parts receptive of them, and that they are either accompanied or sooner or later succeeded by correspondently different recuperative excitations, raised by the conservative powers of the organi-

zation,—and that such different recuperative excitations, will require correspondently different medications, for the production of elimination of the morbid sensibilities directly sequent to the introduction of the noxious agents into the system, must inevitably be recognized, and philosophically appreciated, by all intelligent practitioners of medicine, in whatever part of the world resident;—but more particularly by those resident in southern and tropical climates, where the philosophy of medicine, from the more brilliant picturing and promineney both of the pathological and recuperative phenomena presented to observation, is most conclusively studied, and satisfactorily mastered, to positive intuitive demonstration. But notwithstanding the true philosophy of medicine, as thus portrayed, must inevitably be recognized, and appropriately estimated, by all talented practitioners,—yet as they, and the whole medical profession, have for thousands of years past, until the present moment, considered the recuperative phenomena as morbid movements in the circulations, and as extensions, or continuations, or exaltations, of the pathological phenomena,—we shall bestow on this—the most important portion of our philosophy, further elucidation.

That all causes, productive of all diseases, whether more or less local, or general, primarily operate directly to the formation of depressions and congestions of the nervous energies of the part or parts of the organization recipient of them, will not, cannot be denied, notwithstanding a directly contrary belief has universally prevailed up to the time of this present exposition of true philosophy. These congestions, however locally or extensively they may have occurred, constitute the disease;—the morbid sensibility produced by the causative agent, to be eliminated from the system. And how is such elimination to be accomplished? surely not by the excitation of diseased actions. It will be admitted, that when the organization becomes pathologized from whatever cause, if not to the irrecuperative extent,—in all cases more or less of salutary power is evidently operative, not

only in resisting the extension of the morbid phenomena, but in expelling them from the system. In what manner does the organization evince such resisting and expulsive operations? Surely not by the excitation of additional diseased actions. The inflammatory process instituted for healing wounds, either by the first intention, when the divided surfaces can be placed in appropriate apposition, or by inflammation and suppuration when they cannot,—are not surely to be philosophically recognized as diseased actions. They are demonstrably, the salutary workings of nature, to effect reunion of the sundered surfaces. Surely such inflammatory process as nature institutes for uniting fractured bones, either when they are placed in appropriate apposition or not, cannot be considered a morbid process. Nor are the inflammatory and pus-making processes for healing lacerated and gun-shot, or any other wounds, to be considered as morbid sensibilities, or diseased actions. Surely it will not be denied, that such inflammatory processes are necessary to cure or heal such wounds or diseases;—even when they are so severe and extensive as to require the conservative powers to progress to the institution of febrile recuperation in the general circulations, which, for very obvious reasons, is very often the case;—because the capillary circulation in and surrounding large wounds of this or any other description, is not sufficiently powerful to raise the inflammatory and pus-creating processes to such extent, as to cause appropriate resolution and elimination. The general circulations in such cases are excited by the conservative powers, not only to such increased and strengthened exertions as are necessary to communicate such corresponding momentum to the capillary circulation surrounding the morbid sensibilities, as may raise the requisite inflammatory and suppurating operations for effecting elimination of the pathological phenomena through the secretory and excretory apparatus, particularly pertaining to the affected region;—but likewise for effecting elimination of such morbid sensibilities as may, through sympathy with the affected region, have occurred in one or

more of the important vital departments of the organization. Surely then, the febrile, inflammatory and suppurative operations, necessary to eliminate the morbid sensibilities constituting either restrictedly local, or more or less general diseases, cannot be philosophically considered and recognized as diseased actions. Is the fever raised for the cure of the morbid sensibility, constituting an ephemeral fever, a morbid process? Can such pathological condition be resolved and expelled from the system in any other way, than by and through the salutary operation of the febrile recuperation, instituted by the conservative powers of the organization, radically operative in a primary, consecutive, and ultimate sense, in the cerebro-spinal centres of total innervation? Can the fever raised for the resolution and elimination of the pathological phenomena constituting the radicle of an intermittent paroxysm, be considered a diseased process? This disease is, in general, originated by morbid marsh miasmata,—the poisonous effects of which are, by the conservative powers, resolved and expelled from the system generally, through the cutaneous and urinary excretories;—debility is the consequence;—remove it by appropriate tonics, after due preparation of the assimilative apparatus for their reception and efficient action, and the disease is cured.

Is there any thing to be observed in all, or any of the febrile processes pertaining to the diseases we have mentioned, or to any others that might be mentioned, arising from whatsoever causes, or productive of whatsoever varieties of pathological and recuperative phenomena, which can be considered and recognized by true philosophy in any other light than curative operations, excited by the conservative powers of the organization? The answer is irresistibly obvious. All the eliminative recuperative excitations therefore, sequent to pathological phenomena from all causes, whether manifested to observation in the capillary circulations, by irritations and inflammations, or in the general circulations, by fevers, or more or less simultaneously or consecutively in all the circulations, cannot, and will not, hereafter,

by any medical philosopher, accessible to reason and common sense, be considered as diseased actions. They are palpably and undeniably therefore, such salutary actions as the sensorial powers are in each and every case of morbid sensibility, from whatsoever cause arising, capable of raising, for effecting eliminations of their respective morbid sensibilities.

What cures the milder grades of fevers, arising from any causes whatever, when no medication is used, for the elimination of the morbid sensibilities constituting them? These milder grades of pathological phenomena are generally accompanied, but always sooner or later, succeeded, by such irritative inflammatory, or febrile excitation, as eliminates the morbid sensibilities caused by the noxious agents through their legitimate outlets,—the secretions and excretions. Such critical and palpably curative evacuations, cannot surely be considered as the products of diseased actions; nor can those pertaining to the higher grades, which require appropriately potent medication for their elimination, be considered with any show of philosophy, in any other light from whatsoever causes arising. The incalculable importance of the subject now under examination, must be considered as justifying us in all such repetition and variety of exposition, as we may consider it necessary to resort to, for its most conclusive elucidation. We shall unfold the true philosophy of medicine; so long such a desideratum in our world, to the inevitable recognition of all such legitimate inductive research, as will be sanctioned by nature, reason, and common sense;—and if, in effecting such a desirable revolution, in what have been heretofore erroneously called the philosophies or theories of medicine, we should be guilty of much tautology;—the invaluable blessings which will result to mankind, from presenting this philosophy to the inevitable recognition of the medical profession, must plead for us conclusively in justification.

We proceed therefore to observe, that through whatever inlets, noxious stimuli of any kind effect their entrance and gain their location in the system, depression of the vital

powers is the instantaneous irresistible result,—of which the cerebral centre becomes immediately percipient, and raises recuperative excitations, more or less favourable or unfavourable, or none at all;—in a longer or shorter time, or never;—according to the nature, degree, and kind of pathological conditions, sequential to the application of the noxious agents, and the degree of conservative operativeness remaining in the pathologized organization, to institute such recuperative excitations. These recuperative excitations, whether developed to manifestation exclusively in the capillary department of the system, as in restrictedly local diseases,—or in all the circulating departments of the organization, as in the more general and diffused inflammations or fevers;—or whether they be manifested in all the circulations more or less simultaneously, or consecutively, to the entrance of the noxious agents,—are more or less stimulant or sthenic, according to the nature and effects of the noxious agents, and the ability of the nervous power remaining in the system, to institute them.

All the noxious agents, and consequently all the morbid sensibilities originated by them, must unavoidably be recognized to philosophic observation, as indefinitely various and dissimilar; so are all the recuperative excitations, in all cases, in which they are raised at all, equally so. The noxious miasmata productive of the disease, now more particularly under our observation, being specifically different from all others, must unavoidably therefore, be productive of pathological phenomena specifically different from those originated by any other malignant agents; and the recuperative phenomena will be correspondently and specifically different. As is the specific malignancy of the noxious agent therefore, such will be its specific morbid operation on, or in the organization receptive of it; and the recuperative phenomena will be specifically manifested to philosophic observation, invariably in accordance with the conservative power remaining in the pathologized organization to institute them. But both the pathological and recuperative characteristics of

yellow fevers, are not only in this general sense considered specific from causative specificity,—they are also more peculiarly and singularly specific, and anomalously varied, than those arising from any other noxious source. Any portion of the external or internal dermoid structure of the organization, may be invaded and entered by the powerfully malignant agent causative of this disease, when highly epidemic;—of course, the phenomena characterizing it, will be specifically varied, and more or less anomalously so, according to the varied structures and functional operations of the part or parts affected, either primarily or consecutively. When we take into appropriately philosophic consideration therefore, the variety of exciting causes and constitutional predispositions and idiosyncrasies of such persons as are resident within the baneful sphere of the poisonous agent, we shall have in palpable view, the aggregate of causes by which the pathological and recuperative characteristics of this pestilential epidemic are so frequently manifested to our philosophic observation, in such peculiarly varied and singularly anomalous manner.

That the morbidic miasmata may effect their entrance primarily into the stomach, and according to their gradations of malignancy of composition, and conditions of the constitutions receptive of them, become productive of every variety of depression of its nervous energy, and of a correspondent variety of recuperative manifestation, will not be controverted. That this highly sympathetic viscus, may in this way become pathologized to the total prevention of any recuperation at all, and therefore to the speedy and total extinction of the organization in time, will not be controverted. That this highly sensitive vital organ, when thus irrecuperatively pathologized, has through sympathy rendered the nervous centres participative of its pathological condition, to the destruction of the conservative power, is equally palpable to the observation of every philosophic observer. It is equally palpable also, that the grades of depression and congestion of the gastric department of the organization next in

degree to the irrecuperative, will be succeeded by such sthenic or asthenic recuperation,—according to the nature of the noxious miasmata and constitutional susceptibilities, as cannot prevent without appropriately powerful medication the pathological phenomena from sphacelating this important organ of vitality, and by sympathy the adjacent regions, to the production of black vomit, and the certain destruction of vitality. The gastric region is the exclusive recipient of such pathological phenomena as terminate in mortification and black vomit; and it is of course, also, the recipient of all such pathological gradations as either with, or without appropriate medication, may terminate in resolution, or suppuration, or such anomalous varieties of termination, as the structure and functional operations of this viscus may be rendered susceptible of, from peculiarities in the noxious agents, or from constitutional susceptibilities favouring such respective terminations.

That the morbid miasmata, productive of yellow fevers, do also primarily effect their entrance into the organization, through any portion of the cuticular department of it, and occasion an immense variety of pathological and recuperative phenomena differing according to the difference of structure, and function of the part primarily invaded, and the part or parts consecutively affected through sympathy, will not be controverted by any medical philosopher who has had extensive experience in yellow fever epidemics. He will recognize to all satisfactory demonstration, that a majority of the anomalous pathological and recuperative phenomena manifested to his observation during the prevalence of such epidemics, must have been originated by the noxious miasmata having entered externally through the cuticular nervous absorbents, and primarily and consecutively poisoned such varieties of nervous structures as are manifested by the pathological phenomena.

The local paralyses of one or more of the extremities, or particular parts of particular extremities, characterizing many cases of yellow fever from their commencement, without

any other than occasional spasmodic and convulsive recuperation being raised by the conservative powers, prove that the capillary nervous circulation in the external or internal dermoid structures of the organization, must be the exclusive recipient not only of this but all other noxious agents. The pathological and recuperative phenomena therefore characterizing all diseases, however regularly or irregularly presented to observation, receive satisfactory explanation, when the nature and action of the causative agents, and the states of predisposition or idiosyncrasy of the constitutions receptive of them, are appropriately understood and appreciated.

It is equally and demonstrably evident, that the morbid miasmata may gain their entrance through inlets leading direct to the centres of innervation, and occasion morbid phenomena of every grade from the mildest pain, to the most overwhelming phrenitis, or apoplexy. The study of the recuperative phenomena more or less concomitant or consecutive to the pathological phenomena thus arising, in and surrounding the centres of total vitality, requires the clearest insight into the philosophy of the exclusively nervous organization of man.

That the morbid miasmata may also effect their entrance into the organization through its respiratory apparatus, and oftentimes through this avenue accomplish their location in the circulatory department, and manifest most palpably, to philosophic recognition, their destructive ravages in the lining membranes of such department, is rendered conclusively demonstrative, from the fact, well known to philosophic practitioners conversant with yellow fever,—that in many cases all the circulations are so ardently and convulsively exerted, that the boldest depletory measures are incapable of subduing them;—and the pathological phenomena therefore inevitably and rapidly run the organization to total destruction. The pathological phenomena, and recuperative excitations, in such cases, are engaged in deadly combat:—the enemy has stormed the citadels of vitality—the respiratory and circulatory departments of the organization;—and

the recuperative powers are consequently poisoned to such an inoperative and overwhelming extent, as to speedily insure the victory to the pathological ravages, thus unimpeded in their progress. But surely true philosophy can recognize no phenomena pertaining to this aggravately diseased condition of the system, that indicate fevers and inflammations to be diseased processes. The recuperative excitations are raised by the innervating centres as favourably as the depressed condition of the organization will permit;—the enemy has gained possession of, and weakened the power of, the principal recuperative agents, the circulations;—which are so much weakened and depressed below their salutary normal action by the noxious stimuli,—that the nervous centres of animal and organic life, expend all their resources convulsively, for maintaining their conflict with the pathological phenomena. The recuperative powers are still exerted to their utmost efficiency, but unavailingly;—as the very radicles of recuperative excitation are in such cases poisoned, inevitably, to the extent of rapid dissolution, of all the vital energies of the organization.

From just considerations therefore of the nature of the causes productive of yellow fevers, and of all other malignant epidemics,—and of the operation of all the other causes, of all the other fevers, however mild or severe they may be,—we have every reason to conclude, that all noxious agents productive of such depressions and congestions of the vital powers, as are either accompanied, or sooner or later succeeded, by inflammations or fevers, or both, must be considered and recognized by true philosophy, as succeeded by the salutary excitations of the conservative powers;—not by diseased actions. Precisely the same reasoning is applicable to such pathological phenomena as are originated by the super or sub-excitation of salutary agents, whenever succeeded by reaction, or recuperative excitation. And, precisely the same reasoning applies to the pathological conditions characterizing all diseases whatever, however local or general they may be, whenever they are accompanied or succeed-

ed by irritations, or inflammations, or fevers ; or spasms, and convulsions ;—for they are all, such recuperative excitations of the conservative powers, as the depressed conditions of the organization are able to institute.

If it be duly considered that in many cases the causes of yellow fever, and other malignant fevers, have operated in such overwhelming manner, that the vital energies of the system are prostrated to almost instantaneous destruction ;—that in many cases, they are applied to the production of dissolution in a few hours ; and that in neither of this description of cases, any thing like reaction occurs ;—do they not furnish proof conclusive, that the depressions and congestions thus occasioned by such concentrated noxious stimuli, constitute the sum total of the diseased actions ;—and that all such depressions and congestions of nervous power, or premonitory symptoms as they are called, which are succeeded by inflammations or fevers, must be recognized by all veritable philosophy, as being succeeded by such salutary operations of the conservative powers as nature is capable of effecting ? The noxious agents productive of yellow fevers in some peculiar constitutions, operate to the total destruction of vitality in a short time, in such an insidious and inscrutable manner, as to give to the sufferers no painful sensations whatever. In these cases, the noxious stimuli have produced such concentratedly malignant pathological conditions, as to utterly preclude the nervous radicles from instituting any perceptible recuperation at all. The sensations, or powers to raise them, are destroyed, entirely beyond recuperative excitation, and not a symptom of reaction occurs. These cases surely are not to be recognized by philosophy as fevers or inflammations ;—they are incontrovertibly to be considered as consisting of such overwhelming prostrations of the vital powers, as constitutes such paralysis of the organization as rapidly extinguishes total vitality, unless by appropriately potent medications, the pathological conditions can be so far resolved or ameliorated, as to enable the nervous centres to institute such recuperative excitations, as by

duly philosophical therapeutical management, may be made to thoroughly eliminate the pathological phenomena. Such paralytic cases in yellow fevers, plagues, or other malignant epidemics, arising from highly concentrated causes, are numerous and much diversified, as being more or less singularly local or general, and oftentimes peculiarly and singularly anomalous:—and it is to be observed, and particularly noted, that they are not to be cured in any other way than by raising fevers and inflammations by appropriately potent medication, and conducting such fevers and inflammations by appropriately powerful medication, to successful elimination of the morbid sensibilities through their legitimate critical outlets,—the secretions and excretions. Are fevers and inflammations thus raised to be considered morbid processes? It cannot be too often repeated, nor too particularly noted and recollected, that such paralytic cases of disease are seldom cured without appropriate medication. However singularly local, or more or less general and anomalous, the paralytic congestions in these cases may be manifested to philosophic observation, nature seldom raises recuperative excitations to the requisite standard of elimination. If any recuperation can be considered as instituted in these cases by the conservative powers, it will be exclusively manifested to observation in nervous tremors, subsultus tendinum, spasms, or convulsions;—and the circulations, if raised at all, will manifest it in a tumultuously and convulsively hurried, flurried, feeble and ineffectual manner, entirely different from salutary recuperation. The sensorial energies are either so depressed, congested and paralyzed, by the noxious causes, that their operations are unavoidably and exclusively manifested to philosophic observation, by transitory but frequently often-repeated spasmodic and convulsive efforts;—or the nervous centres are so overwhelmed and inoperative, that the general circulations are frequently lowered to from thirty to forty pulsations in the minute, and the capillary circulations consequently rendered totally torpid and toneless.

Will it therefore still be contended, that fevers and in-

inflammations are morbid actions, when appropriately philosophic consideration is given to the indisputable fact, that no such cases were ever cured in any other way than by medicating the depressed vital powers to the production of these very fevers and inflammations, which have forever been so unphilosophically considered, as constituting essentially the diseased processes?

The noxious stimuli causative of the highest grades of yellow fevers, as well as other malignant epidemics, invariably depress the energies of the organization to more or less depravement of the secretions, and in many cases to their total prevention,—whether the deleterious operations of the morbid miasmata be succeeded by sthenic or asthenic, spasmodic or convulsive recuperation, or by none at all;—as when the organization is paralyzed to the irrecuperative extent. The urinary secretion, among others, may be, and often is, totally suspended, to the inevitable destruction of total vitality, if restoration of this and the other secretions be not effected through the medium of efficiently philosophic medication. We have seen many cases of this description, with total suppression of urine, occurring sooner or later, during the ravaging progress of the morbid sensibilities:—and we have lately seen two cases of yellow fever commencing suddenly with total suppression of urine, and general torpor of the organization, not only in the animal department of it, but particularly a total paralytic stagnation of all the organic or assimilative functions,—respiration unusually slow, and laboriously difficult,—the general circulations exceedingly laboured, performing their pulsations not oftener than thirty in the minute, in an intermitting and feebly spasmodic manner, and the capillary circulations totally torpid and toneless;—proving incontestibly, not only, that all the subordinate agents of the nervous organization were rendered powerless and toneless by the morbid miasmata, but also that the primary radicles of total vitality—the nervous centres themselves—were participative of the morbid sensibility to an extent thoroughly preclusive of recuperation. The two pa-

tients thus saturated with pathological phenomena by the noxious agents, were cured by warm and stimulant bathing, frequently and appropriately repeated, by appropriately copious venesection, appropriately repeated, while they were in their baths,—by unceasing frictions, with the most pungent penetrating stimulants to the whole superficies of the organization,—by appropriate diffusible stimuli appropriately administered internally, and the frequent use of appropriately stimulant enemata. By unremitting perseverance in these remedial measures, the torpid and stagnant conditions of their organizations were resolved, to such extent as enabled their nervous centres to take effective cognizance of the morbid sensibilities, and institute appropriate recuperation in all the circulations. This recuperation, by appropriate medication, was rendered conducive to the removal of the torpid state of the alimentary canal, and adjacent secretory organs, by appropriately stimulating purgatives;—to the restoration of the secretions and excretions pertaining to the capillary circulations, by appropriate diaphoretics;—and to the restoration of the urinary secretion and excretion, by appropriate diuretic remedies;—principally in both these cases, by the prompt and persevering exhibition of the muriated tincture of iron. These two cases would have run rapidly to total dissolution, but for unremitting perseverance in appropriately philosophical medication, which unlocked the pathological congestions of the organizations respectively to the institution of febrile recuperation, and eliminated them through their legitimate emunctories. An untiring and uninterrupted perseverance therefore, in the use of appropriately potent and philosophic medication, is indispensably necessary to resolve and eliminate the pathological phenomena characterizing the highest grades of all diseases, arising from whatsoever causative agents. This is an important truth, and though well known to medical philosophers and practitioners, worthy of particular presentment to their consideration;—for thousands of valuable lives are annually sacrificed, by not appropriately persevering in appropriately philosophic me-

dication. It will not be denied, that patients afflicted with diseases of highest grades arising from whatsoever causes, are too often abandoned to their fate, when perseverance in scientific treatment would have rescued them from destruction. The practice of medicine is the practice of its philosophy, and although the practice of the same philosophy for the treatment of all the grades of morbid sensibilities arising from the same causative agents be indispensably demanded for the resolution and expulsion of the morbid sensibilities through the legitimate outlets, yet the fulfilment of such philosophy in the different grades, is to be accomplished by very different medicating agents, and by such management of them as cannot be comprehended, except by talented, experienced, and philosophic practitioners. The study and practice of the science of medicine is of all the pursuits of man the noblest;—but nothing short of mastering, treating, and practising its positive, undeniable, total philosophy, will ever rescue it from the infamous reproaches of quackery, to which it has forever been more or less subjected. We proceed in unfolding, at any rate, the outlines of such philosophy, as under due recognition and appreciation, will inevitably emancipate it from such contumelious ignominy.

We repeat then, that we have undeniably every reason to conclude, although contrary to the opinion of all medical philosophers, that fevers and inflammations cannot be considered morbid, but salutary excitations, raised by the *vis medicatrix naturæ*:—for all the highest grades of morbid sensibilities presented to our observation, during the prevalence of yellow fevers, plagues, choleras, or any other malignant epidemic, when not sooner or later succeeded by such excitations, cannot be cured in any other possible way, than by and through the mediation of such philosophically potent medication, as will resolve the locked, suffocated, congested state of the organization, and conduct the vital energies thus released, to the institution of these very fevers and inflammations, that may by appropriate remediate management, be led to the production of the requisite critical eliminating eva-

uations, through the several secretory and excretory processes of the organization.

We conclude therefore, without any fear of successful contradiction, that all diseases whatever, however locally or generally manifested to observation,—however mildly or severely and concentratedly, any part or parts of the organization may have been primarily pathologized by the causative agents, or been made so consecutively through nervous sympathy, are resolved and eliminated, exclusively by and through the salutary influences of such fevers and inflammations, as are either raised by nature, or appropriately philosophic medication, in the capillary or general circulations, or both. A strictly philosophical investigation of all the pathological phenomena characterizing all the different and immensely varied morbid sensibilities that flesh and blood are heir to, conclusively proves this sweeping proposition—a proposition, which under appropriately philosophic recognition and appreciation, places the science of medicine on the true and legitimate basis for all such improvement, as the laws regulating the vitality of our exclusively nervous organization, can render it susceptible of, now and forever.

We are prepared therefore to present to the understanding and acknowledgment of all truly medical philosophers, that the initial or premonitory symptoms as they are called of fevers and inflammations, constitute the essential characteristics, not only of all the morbid actions occasioned by the causative agents, from their primary invasion, until they effect their entrance into one or more parts of the organization, and gain locations for effecting and extending their ravages;—but also, until the conservative powers excite the salutary operations of fevers or inflammations, or both; and either with or without appropriate medication, as the nature of the case may be, eliminate the morbid sensibilities through their legitimate outlets.

Fevers and inflammations have always been considered morbid phenomena, because, in general, they require appropriate remediate management to produce elimination of the

morbid sensibilities;—but it cannot be too often repeated, and presented to the particular reminiscence of medical philosophers, that all the mildest grades of fevers and inflammations sequent to the operation of the causative agents, are operative to the production of elimination without medication: that many of the milder grades of yellow fevers, or any other malignant epidemics, and indeed all the mildest grades of fevers and inflammations accompanying or soon succeeding mild morbid sensibilities from whatsoever causative agents arising, are thoroughly adequate to effect all the indispensably necessary secretions and excretions for elimination, particularly in constitutions previously sound and vigorous.

That all noxious agents, from their primary invasion until their effective fixity in the organization, be it longer or shorter, operate more or less poisonously on and in the vital parts affected by them, must unavoidably be admitted by all true philosophy; for all agents not salutary in their operation, inevitably weaken, depress, congest, or stagnate and poison, not only the nervous energies of the parts primarily implicated in the morbid sensibilities, arising from their application, but likewise, in general, many other parts becoming receptive of the primary pathological conditions, through the sympathetic influence palpably manifest to philosophic observation, in a greater or less degree, throughout every department of the exclusively nervous organization. And that the conservative powers may easily, and generally, without any aid from medication, eliminate the milder poisons from whatsoever sources, or varieties of sources arising, is easy of apprehension, and correctly philosophic appreciation. But because the higher grades of morbid sensibilities arising from causative agents more malignant in their nature, and depressive of nervous power in their application, originate fevers and inflammations, requiring much appropriately philosophic medication, to enable them to eliminate the morbid phenomena,—are such fevers and inflammations, with any show of philosophy, to be considered as diseased processes, and to

exhibit such affinity in their nature and characteristics, as to be ranked with the pathological phenomena directly sequent to the operations of the causative agents? It will hardly be deemed consistent with true philosophy, to deny to the nervous energies of the organization, the power to resist, in very many cases successfully, the introduction of the most malignant stimuli into it, however long and constantly exposed to them. Through what other agency but that exerted by the conservative powers—the nervous energies—is the organization in such cases, enabled to resist thus successfully? And will it be philosophically contended, that whenever the causative agents have overpowered the resisting powers, and effected their fixity in the system, that all the resisting powers are annihilated? If not annihilated, in what part or parts of the nervous organization are they manifested to observation; and after what mode or manner of action, rendered presentive to appreciation? The resisting power is the conservative power,—the nervous, vital power, always more or less weakened by the morbid stimuli, according to the nature, quantity, and extent of their location, in a greater or less number of important vital organs. When therefore this power of vital resistance in the organization is totally extinguished, its terrestrial vitality is totally extinguished. Whenever, therefore, the causative agents are excessively poisonous in their composition, and applied in an unusually accumulated and concentrated state,—either slightly glimmering and flickering, feeble and inefficient recuperative excitations, or no febrile or inflammatory, and in many cases, not even spasmodic and convulsive recuperation, will be instituted by the nervous centres:—proving incontestibly, that all the pathological conditions which thus rapidly run the organization to the extinction of vitality, are to be exclusively found, not in any of the fevers or other recuperative manifestations, but in the irresolvable prostrations and congestions, directly sequential to the reception and deleterious operation of the poisonous stimuli, which have paralyzed, either totally beyond efficient recuperation, or beyond any

recuperative manifestation at all, all the nervous vital energies of the system.

The conservative powers therefore, in these overwhelming congestions of nervous energy, from the baneful operation of the noxious stimuli, though not positively inoperative, until the nervous centres of vitality be extinguished, are not manifested in such manner as to meet the observation and appreciation of any other than talented, experienced and philosophic practitioners. They will recognize and appreciate the operativeness of the conservative powers, from the primary invasion of the causative agents, until they have completed their malignant work of destruction. As long as life lasts therefore, we are to philosophically consider the sanitary powers of the organization, however feebly and unavailingly they may be manifested, as more or less operative, although not to the observation and appreciation of the ordinary run of medical practitioners.

A constant contention is therefore operative, as long as life lasts, between the conservative powers and deleterious effects of the noxious agents, in which all the diseased actions consist.

This contention is simultaneously coexistent in all cases of exposure to the causative agents, with their invasion;—and continues in a greater or less degree, as long as vitality continues, or till the sanitary powers have effected elimination.

We have reason to feel assured, therefore, that all medical philosophers, who will justly consider and estimate the feebleness and frailty of the vital powers, inherent and operative, in the ordinary organization of human beings;—that from the constant variation in the states and conditions even of the salutary stimuli, supportive of vitality, they are seldom receptive and operative, to the production and continuance, for any considerable period of time, of perfect health; and that, from their being so easily assailed by insalutary agents, they so easily yield to the reception and transmission of their ravaging operations throughout the organization:—

they surely will meet with little difficulty in recognizing, that the depressive and congestive effects of the noxious agents, constitute exclusively the essential characteristics of all diseases whatever; and that in all cases in which the deleterious operations of such agents are sufficiently recovered from, by the conservative powers, to raise fevers and inflammations;—the conservative powers are to be philosophically considered as having raised such salutary recuperative excitations in the respiratory and circulatory departments of the organization, as they have been in the different organizations respectively enabled to raise, for resolving and eliminating the morbid sensibilities, constituting the sum total of the diseased actions.

It must, therefore, we conclude, be plainly and philosophically appreciated, beyond all power of successful disputation, that all irritations or inflammations or fevers, however local or general they may be, which are either raised at the time, or after the reception and location of the causative agents, in any part or parts of the organization, either naturally or through the influence of appropriate medication, are such salutary operations as the conservative powers are either capable of instituting themselves, or of having instituted, by philosophic medication;—and by philosophic medication exclusively. It surely will not still be contended, that the conservative powers are dormant, during the ravages of the pathological phenomena occasioned by the noxious agents;—and if they are not thus dormant, in what other manner are they, or can they be operative, than in raising the said fevers and inflammations? Such sanitary exertions as the conservative powers are capable of exciting, when any part of the system is under the ravaging operations of the causative agents, cannot be made in any other way, than by and through the respiratory and circulatory departments;—the two grand and principal agents of vitality, directly and indispensably, and elaboratingly subservient to the influences of such exertions as are made by the cerebro-spinal radicles of the total vitality of the total organization. If they can,

in what part or parts of the organization are they operative; and in what way can they be made manifest to observation?

To deny, therefore, that fevers and inflammations are not philosophically to be considered and recognized as recuperative processes, is tantamount to denying that there is any resistance at all made by the conservative powers, when the organization, or any part of it, is under the malignant influence of morbid stimuli—tantamount to denying to the organization any conservative power at all. We repeat, that in all our investigations of the vital phenomena, we should never lose sight of the feebleness and frailty of the vital powers,—how difficultly they are maintained in a perfectly salutary condition, for any considerable period of time;—and how easily, therefore, they are enfeebled and deranged in their actions, when exposed to, and under the influence of noxious agents. Medical philosophers would assuredly reason to much more effective purpose, if they would simply recollect what they very well know,—the textural tenderness of the composition of man,—that he was purposely created by Deity with powers, but for a short duration here in time, and that these powers are so easily demolished by the noxious agents almost invariably surrounding and assailing him, despite of his best exertions to escape their deleterious influences. This consideration, “in spite of pride, and in erring reason’s spite,” must inevitably lead all the logical investigators of medical science to recognize the truth of all our reasonings on this important subject,—a subject of all others the most interesting to man.

It need then, excite no surprise, that the recuperative excitations should require appropriately philosophical medications, to enable them to eliminate the morbid sensibilities, whenever the noxious agents have gained their location in the organization, and enfeebled and depressed the nervous vital powers, which, previous to their entrance, were so feeble. Surely then, the causes which render the recuperative powers successful in eliminating the milder pathological phenomena, are palpably obvious to all philosophic physio-

logists and pathologists;—and the causes which render them so inoperative in effecting elimination of the more concentrated and virulent pathological conditions, without appropriate medication, equally obvious.

True philosophy, therefore, requires us to recognize and appreciate the indisputable fact, that all fevers and inflammations are such salutary operations as the organization is capable of instituting, when under the influence of noxious stimuli;—which in previously healthy constitutions, slightly affected by morbid causes, are sufficient to effect their expulsion, often without any medication,—because they are not raised higher than necessary to increase the secreting and excreting apparatus of the organization to the requisite standard of elimination.

From all the preceding observations, it unanswerably follows, that all pathological conditions whatsoever, arising either directly from noxious stimuli, or from salutary stimuli applied in excess or deficiency, or secondarily and indirectly from noxious stimuli engendered in the interior of the organization, are characterized exclusively by depressions and congestions of the vital nervous phenomena, specifically pertaining to such departments of the organization, as are invaded by them. The study of all the pathological conditions arising from all the causative agents, however different they may be from each other as to cause and effect, to which the organization is, may, or can be subject, conclusively and unavoidably warrants this conclusion. Analyze the pathological phenomena characterizing any disease whatever, the result will be found and acknowledged to be, inevitably confirmatory of our position,—which places all the science pertaining to the pathological department of medicine, on its true philosophical basis. And it follows, with equal clearness and positiveness, that all the irritations, or inflammations, or fevers, whether coexistent with the pathological phenomena from the primary invasion of the causative agents, or sooner or later sequential to them, are, when subjected to the most critical, scrutinizing, philosophical analysis, in

every case of morbid sensibility whatever, nothing more nor less than such salutary operations of the conservative powers of the organization as nature is capable of instituting;—and that all such pathological phenomena as are not accompanied or succeeded by any recuperative excitations at all, are destructive either totally or partially to the vitality of the organization;—proving, beyond all possibility of successful controversy, that fevers and inflammations are indispensably necessary to the cure of all diseases, however locally or generally affecting the organization.

The remote causes then of all diseases, consist of all the noxious stimuli, which, when applied to, and received into, any part or parts of the system, produce instantaneous depressions and congestions of the nervous energies;—or of salutary stimuli when rendered excessively or diminishedly operative, on and in any part or parts, or the whole organization, to the production of depressions and congestions of nervous energy; or they consist of such congenital morbid stimuli, as sooner or later develop their specific pathological phenomena, in some part or parts, or of the whole organization. These depressions and congestions of nervous energy, thus variously originated, the assemblage or aggregate of which constitutes the premonitory symptoms, as they are called, of fevers, are philosophically entitled to be considered and denominated the proximate causes; as they are either accompanied, or sooner or later succeeded, by irritative, inflammatory, or febrile recuperation, according to the nature and effects of the specific causes, and the conditions of the constitutions receptive of them. They constitute the proximate cause of all fevers and inflammations, because such fevers and inflammations are always, in all cases in which the conservative powers are capable of instituting them, accompanied or succeeded by them, in a shorter or longer time,—in a manner corresponding with the characteristics of the pathological conditions, and the conservative powers of the constitutions receptive of them.

The causative chain therefore of all diseases, is thus com-

pletely unfolded to palpable view, and inevitable recognition:—the remote, predisposing, exciting and proximate:—the last consisting of an assemblage or aggregate of all the primary and sympathetic pathological phenomena, arising from the application and operations of the causative agents. The remote and proximate causes are to be philosophically considered as being in the direct line of cause and effect,—and have exclusive relation to the operations of the primary or remote causative agents; and the predisposing and exciting are to be considered with equal reason in the same line, but to have an equally exclusive relation to the states of the constitutions receptive of the causative agents.

We thus settle, and forever, the long-agitated question of the proximate cause of fevers and inflammations, in such clear, undeniable manner, that we may consider it as positively unfolded to intuitive demonstration.

We are now prepared for understanding philosophically, the series of causes leading to the reproduction and continuation of man:—that all his organization, by and through the operations of which he is rendered a sentient, motive, intellectual being,—fitting him for the enjoyment of happiness, not only here, in time, but giving him the consolatory assurance of everlasting happiness, after he shall have shuffled off his more grossly mortal coil,—are exclusively dependent on the operations inevitably pertaining to the nervous organization of man;—the whole and only system of man, in which vitality is inherent, and through which it is operative to the production of our existence and continuance in time, and translation to eternity. The philosophy therefore of physiology corporeally and intellectually considered, is thus presented palpably to recognition and satisfactory appreciation:—equally apparent is the philosophical operation of the series of causes leading to the production of pathological phenomena, invading the corporeal or intellectual departments of the organization; and the series of salutary operations instituted by the conservative powers for eliminating such phenomena, equally obvious and open to the unqualified

admission of all philosophic practitioners of medicine, to an incalculable extent of utility, in their successful treatment of diseases, arising from whatsoever causative agents.

We thus have a system of medicine which philosophically and satisfactorily accounts for the production of all the physiological and pathological phenomena, that ever did, do now, or can hereafter appertain to the healthy or diseased organization, in whatever situation, or under whatever circumstantial modifications, man has heretofore been, is now, or hereafter, can or may be placed. It is a system which leads direct to the recognition and appreciation of all the means most philosophically adapted, to insure the preservation and continuance of health; and leads directly to the adoption of the most efficacious medications for eliminating all the morbid sensibilities which can assail and afflict man, under every variety of circumstances in which he may be placed.

This truly logical and inductive system of medical philosophy, is the universal philosophy of medicine,—and not to be affected, or in any wise disproved, by any circumstances that do pertain to present, or ever can, to future time:—but is of universal philosophical application, now and forever must be, for satisfactorily explaining and elucidating all our physiological and pathological phenomena, and for conclusively explaining and illustrating the *modus operandi* of remediate agents, in eliminating all the morbid sensibilities at present afflicting mankind, or such as may hereafter afflict them, however differently characterized they may be from the present. This irremovably fixes the science of medicine on its true philosophical basis, and leads to all the rational improvement,—to all the certainty which the peculiar organization of man, directly emanating from, and endowed by, Deity, with such portion of his own divine essence,—his own perfect sensibility, as enables man to see his road clear to the fruition of celestial glories,—will now or ever in time render it capable of receiving. We thus approach as near positive demonstration, as the organization of man destined

for existence in time and eternity will permit. All other systems are built on metaphysical entities,—ours on a chain of self-evident propositions;—the acknowledgment of which is irresistibly consequent to the common sense examination and investigation of our organization, in all its varieties of organic structure, and functional operation. An examination therefore of other systems, with a view to their refutation, is unnecessary; as they are all so evidently based on false philosophy of the organization of man.

Spurious systems of medical philosophy are infinitely worse than none at all;—because conclusively preclusive of any advance or improvement in the science. All advances in medical literature have been made by our highly talented and experienced practitioners, without espousing any of the spurious systems. Guided in their investigations by the observations they have made on numerous facts and reasonings from them, they have elicited an approach to the philosophical knowledge of many pathological phenomena, and institution of many efficient medications; and thereby improved the science to much extent of utility, without having any positive knowledge of its true philosophy. All such distinguished medical philosophers will readily recognize and duly appreciate the true philosophy, which we are now opening to their inspection; because they will find it lucidly and conclusively explanatory of all the correct improvements they may have drawn from their observations and reasonings, on the many facts which have been submitted to their examination, and lead them forthwith to the satisfactory correction of all such errors as they may have committed during their investigations of such facts. They will see and admit the importance of making the practice of medicine to correspond with its philosophy; and they will see and admit, what has never before been seen and admitted, during the thousands of years that the subject of medicine has been under more or less consideration,—that all irritations, inflammations, and fevers, are identical, natural recuperative excitations, differing only in degree of action;—in all cases indis-

pensably necessary to resolve and expel all pathological conditions from whatsoever causative agents arising; and that all cases of such deep depressions and congestions of nervous power, as preclude either nature or art from exciting such salutary recuperative excitations,—extinction of vitality, either totally or partially, as the nature of the case may be, will inevitably ensue.

As therefore irritations, inflammations, and fevers, are natural salutary recuperative phenomena, indispensably necessary to be raised by nature or art, for eliminating every description of morbid sensibility, from whatsoever source arising, and however locally or generally affecting the organization; they cannot receive too plenary illustration,—too detailed and varied investigation and presentment for recognition to every medical practitioner, desiring to exercise the true philosophy pertaining now, and forever, to his profession. We shall continue therefore, for the purpose of making such presentment of these indispensably necessary salutary recuperative phenomena, as will meet the unqualified recognition and approbation of every philosophic practitioner, to bestow such attentive consideration of them during our progress, as their high importance demands,—and in due time bestow more particularly than we have yet done, such observations respecting the false and abortive recuperative phenomena, accompanying, or sooner or later succeeding, a vast variety of pathological phenomena, arising from such causative agents as produce deep depressions and congestions of the nervous energies of the organization, as will equally meet the recognition and appreciation of medical philosophers. The discussion of this part of our philosophy will develop the very arcana of the science to the inevitable acknowledgment of every scientific practitioner of medicine;—and exclusively to such meritorious members of our noble profession, we respectfully tender the presentment of our philosophy.

All pathological phenomena are occasioned by noxious agents, effecting their entrance into the organization, through any part or parts of it, externally or internally considered,

that may happen to be most debilitated, or from some peculiar constitutional idiosyncrasy, most predisposed to their reception;—or they are occasioned by salutary stimuli, when applied to excessive or diminished operativeness, on, or in, the organization, whether debilitated and peculiarly predisposed to become thus pathologized or not;—or they may be occasioned by noxious stimuli, engendered in the interior molecular departments of the organization, by morbid actions of various kinds, from various causes, secondarily or indirectly induced,—though in a direct sense considered, arising originally from obvious causes, far remote. Hereditary diseases, and diseases from malconformation, arise respectively from their respective and appropriate noxious stimuli. Gout, asthma, phthisis, scrofula, syphilis, and many other diseases, regularly descend from parents to their offspring; and the noxious stimuli eliciting them become philosophically appreciable, in the defectibility and depravation respectively, of their original inceptive germs of reproduction, preventing salutary organization,—the germs of vivification are imperfectly elaborated by the imperfect organization of one or both parents;—the seminal secretions are defective and vitiated,—therefore cannot progress to healthy maturity. The solids and fluids of the reproductive agents are imbued with their respectively appropriate noxious stimuli, which are thus transmitted to their offspring, and become therefore inevitably operative to the production of similar maladies. The noxious stimuli in this manner originating hereditary diseases, and diseases of malconformation, become palpably appreciable to philosophic observation. True philosophy recognizes with equal clearness and positiveness from similar causation, the parental origination and transmission of virtues and vices. We are therefore prepared for thoroughly understanding the nature and characteristics of all diseases, that may, or can, be presented to our observation, from every variety of causation, to which the organization of man is, or may become liable;—and of the recuperative excitations that are raised by nature, or may be, or not,

by art, for their elimination. And we are prepared for understanding, not only that different causative agents produce different pathological phenomena, and that different pathological phenomena produce correspondently different recuperative excitations, but that identical causative agents produce in different constitutions, both different pathological and recuperative phenomena;—and that the noxious agents productive of epidemic yellow fevers, and all other malignant epidemics, are different in the same localities, in different seasons of their prevalence, and originate correspondently different pathological conditions, and recuperative excitations, according to the peculiar predispositions and idiosyncrasies of the organizations receptive of them;—and that, consequently, the same malignant epidemics in different localities, will be varied in a still more remarkable manner, as to all their causative, pathological, and recuperative manifestations. And it is also equally obvious, that the pathological phenomena will be more or less easily resolved, and eliminated from the system, according to the specific nature and malignancy of the causative agents, and according to the specific nature of the organic structures, and functional operations, of the parts of the organization invaded:—for as all noxious stimuli are specifically poisonous in their effects, when they have attained their positive location in the system, it follows that they will act more or less deleteriously, according to the nature and more or less vitally important relationship which the part or parts, both primarily and consecutively affected by them, bear to the total vitality of the organization. Thus, if the brain become their primary recipient, the very radicle of total vitality is pathologized, and if severely, to speedy destruction,—or, which is the same thing, to the preclusion of any salutary and effective recuperation:—if the lungs should be their primary recipient, and become pathologized to the irrecuperative extent, dissolution of total vitality must speedily ensue, unless their congestive condition be removed by appropriate medication, and recuperation be salutarily instituted. If through these

organs, the noxious stimuli should extend into the circulations, and the blood, and heart, and membranes lining the heart and arteries, be poisoned by them, inevitable destruction must rapidly ensue, unless their congestions be removed, and salutary recuperation established. When the lungs and heart thus become the recipients of noxious agents in high states of concentration, quick destruction of total vitality ensues, unless prevented in the manner mentioned;—because, these organs are the two grand agents, not only for conducting the vital power from the nervous centres to every department of the organization, but they are likewise the exclusively recuperating instruments for eliminating morbid sensibilities. The stomach and intestines, liver, and other viscera, having intimate connexion with them, are all so intimately connected with, and subservient to the elaboration of the vital energies of the central radicles of innervation, that whenever they or any of them, or the urinary apparatus, or other viscera, or membranes, become deeply pathologized by highly noxious agents, the radical powers of vitality may be, and often are, paralyzed beyond the power of instituting any recuperative excitations at all, or if any, only such as are feeble and inefficient, and utterly unavailing, or spasmodic and convulsive.

In all such cases, the most important organs for elaborating to perfection the vital energies of the radicles of the nervous organization, are deeply and directly affected by the noxious agents;—and the recuperative excitations, if raised at all, are palpably recognized to be engaged in deadly combat with the pathological phenomena, which are frequently, either from their primary or secondary locations through sympathy, or both, so destructive to the vital organs implicated in them, that the cerebro-spinal radicles of innervation are rendered incapable of instituting any recuperative operations at all. In many other cases, the vital radicles of the organization are so depressed and congested, that nothing more than the feeblest and most inefficient recuperative excitations can be raised by them in the capillary or general

circulations. In other cases, they are precluded from instituting any other than spasmodic and convulsive recuperations,—and in others the vital radicles are paralyzed to an extent even preclusive of spasmodic and convulsive recuperation.

We recognize, therefore, the necessity of estimating philosophically, the vital relationship between the pathologized organs and the radical centres of innervation;—and it should be particularly noted, that the sentient extremities of the nerves in the superficies of the organization, both in an external and internal sense considered, are invariably the recipients of salutary as well as noxious stimuli. The nervous power therefore regulating and governing the capillary circulation of the organization, externally and internally considered, must inevitably, in all cases, be primarily receptive of noxious agents. These noxious agents will therefore depress and congest the energies of the organization, in a more or less deleterious manner, according to their greater or less malignancy of composition, and the nature of the vital affinity existing between the organic structures pathologized, and the cerebro-spinal radicles of total vitality. All the departments of the organization, in their severally necessary and varied manners, are incessantly operative in elaborating the perfection of the radical centres of vitality. It is obvious therefore, that these radical centres of innervation will institute more or less favourable recuperation, in a manner corresponding with the depressions and congestions of nervous power, which one or more of their subordinate elaborating agents may have received from the noxious stimuli. The nervous centres govern therefore the total organization, as well as themselves. As long as the organization continues in a healthy condition, they are unceasingly operative in directing the salutary stimuli supportive of vitality, to the severally varied organic structures, in such portions, ways, and manners, as they severally need, for the production of one beautiful, harmonious, whole system of mortal and immortal vitality. Whenever, therefore, they or their subor-

dinate agents, become pathologized by morbid agents, either primarily or consecutively, they will institute more or less favourable recuperative excitations, according to the degree of diminution of the radical powers of the organization, occasioned by the morbid stimuli.

Without further observations, therefore, at present, respecting the *modus operandi* of noxious stimuli, and their depressive and congestive effects on the nervous organization, we may consider it as intuitively demonstrated, that the nervous centres will institute irritative inflammatory or febrile recuperation in a more or less mild or violent manner, according as they have been applied to the production of more or less debility of the central powers of the organization. Or, as the venous circulation of nervous power, commencing in every department of the superficies of the organization externally and internally considered, is exclusively recipient, transmissive and distributive, through its sentient absorbing nervous power, of all the salutary stimuli from without, as well as of those elaborated within the organization, to enable the nervous centres to institute and continue the vital processes pertaining to respiration, arterial circulation, secretion and excretion, it follows demonstrably, that whenever noxious stimuli enter the venous circulation, they will be transmitted to a greater or less extent through the circumference of the organization, into the organic structures of the interior, according to the greater or less strength and vigour of action, exercised by the central radicles of vitality. The venous system of the nervous organization is the exclusive absorbent of all the salutary, and, (whenever they are absorbed,) of all the noxious stimuli in the physical department of creation;—and all the nutrient chylous and lymphatic matters elaborated by the organization, are absorbed through its sentient, venous nervous power, in the capillary circulation,—the chylous fluid through the capillary department of the digestive apparatus,—and the lymphatic through the capillary circulation of the dermoid and parenchymatous structures composing most parts of the organization,—whether they are elaborated for such absorption, in

a salutary or noxious condition. The venous system is therefore constantly operative in the reception and conveyance of all the salutary stimuli from without and within the organization, which are required by its central radicles, for incessantly instituting the vivific operations of respiration, arterial circulation, secretion, &c. The veins are the absorbents of stimuli, and the arteries the elaborators of them, to the production and continuance of action, of all the variedly vivifying apparatus, pertaining to the organization. The veins are the passive and receptive, the arteries the active and elaborative instruments of the organization. The veins are the recipients and conveyancers of the vital fluids elaborated and perfected throughout every part of the organization, by the arterial agency instituted by its central radicles, and rendered operative throughout the organization, by its principal agents of vivification—the lungs and heart. We thus open in general terms, to palpable recognition and appreciation, such salutary or insalutary physiology as the organization may become receptive of, from salutary or noxious stimuli. This view of the receptivity and elaboration of the stimuli supportive of vitality, inevitably arises from the simple consideration, that man must be a whole being, through the vital power inherent and operative in his nervous organization. No view ever before taken of man, has recognized the philosophical necessity of assigning to his organization—a head. Under such recognition of true philosophy, it inevitably follows, that the cerebro-spinal radicles of vitality, when they, or any one or more, of their subordinate or elaborating agents are pathologized, will institute recuperative excitations, in a manner corresponding with the specifically depressive and congestive effects, sequent to the reception of the specific causative agents. The central powers of the organization, being instantaneously percipient of the morbid sensibilities originated by the causative agents, institute recuperative excitations in a longer or shorter time after their application, either in the capillary circulation exclusively, or in both the general and capillary circulations. Recuperative excitation will, therefore, be

raised in a more or less mild, free, open, ardent, and favourable sthenic manner; or in a more or less feeble, and inefficient, febrile, spasmodic and convulsive, asthenic manner,—or not at all,—according to the nature and character of the morbid sensibilities to be eliminated. Mild catarrhal, diary, intermittent, and many other fevers, easily, and generally, without medication; eliminate the mild pathological phenomena originating them. But when the noxious agents causative of yellow and other malignant fevers, have invaded one or more of the important organic structures, as the stomach, lungs, heart, arterial circulation, or the central radicles themselves, either primarily or consecutively, the recuperative excitations, in constitutions endowed with vigorous resisting powers, will be exercised in a much more irritable and violent manner,—because, the morbid sensibilities to be expelled, are much more destructive to vitality than those originating the more ordinary species of fevers and inflammations, or than those originating the mildest grades of malignant fevers. The violent and highly irritable manner in which the recuperative excitations are manifested, for eliminating many of the morbid sensibilities, characterizing many of the highest grades of yellow fevers, are palpably exhibited to philosophic observation, when directed to the states of respiration, pulsation, and other external as well as internal manifestations of recuperation. The recuperative excitations are therefore always raised in a more or less irritative and violent manner, according to the nature and effects of the noxious miasmata, and the resisting powers of the constitution.

But because such highly concentrated and poisonous morbid sensibilities originate such highly irritative and ardent recuperative excitations, in strong and vigorous constitutions, it does not follow that such powerful recuperative action is to be considered as a continuation of the series of the primary or sympathetic pathological phenomena.

All causes being specifically different, produce their peculiar specific effects; the salutary stimuli, when appropriately applied and distributed through the varied organic structures

of the organization, produce their respectively varied functional operations in a salutary manner in salutary constitutions;—noxious agents produce their specifically different morbid sensibilities, according to their specifically different malignancy of composition,—the predisposition or idiosyncrasy of constitution receptive of them, and the difference of organic structures and functional operations of the part or parts invaded and pathologized by them. These effects consist undeniably, of more or less depression and congestion of the nervous energy of the part or parts primarily or sympathetically receptive of them;—these effects are the pathological phenomena to be eliminated, and cannot be considered in any other light consistent with true philosophy, than proximate causes inductive to the institution of the recuperative excitations, by the cerebro-spinal radicles of the total vitality of the organization,—either in the capillary circulation exclusively, or in the general and capillary, both. The resisting conservative power of nature will not now be denied to be incessantly operative, both in the healthy and diseased states of the organization, except it be pathologized thoroughly to the extent of irrecuperation; and if this resisting power be not manifested by irritations, inflammations, and fevers, during the pathologized conditions of the organization, it is incontrovertibly not manifested by any other actions pertaining to any other organs, than those we have assigned to the production of recuperation. It is therefore totally unphilosophical, to consider fevers and inflammations in any other light than as salutary resistances to the morbid sensibilities which operate as their proximate causes.

As therefore all noxious agents, productive of all diseases, as to their essential qualities or properties, are very variously different from each other, and the depressions and congestions of nervous energy sequential to their application, correspondently different and various, and the recuperative excitations, whenever raised, correspondently different and various, so they are all alike irresolvable into their constituent elements;—consequently, positive demonstration can never be effected in medicine:—for although all recuperative exci-

tations raised by the conservative powers, are identical and homogeneous in the sense, that they are all such salutary actions as nature has been capable of raising ;—yet, as they all arise from different morbid sensibilities, caused by different morbid stimuli, they must consequently be peculiarly and specifically different from each other, in such manner as to preclude forever, analysis to positively mathematical demonstration. But although the medical aspirants of the present, and all future time, must relinquish their visionary speculations, respecting the attainment of mathematical demonstration in the science,—yet an appropriate anatomical and physiological study of the vital laws, inherent and operative, in and through the varied organic structures of the exclusively nervous composition of man, will enable them to reach demonstration quite as satisfactory. Through the inductive process of ratiocination arising from the self-evident principles developed by our self-evident propositions, they will reach such self-evident intuitive demonstration, as will infallibly direct them to the attainment of all such correct ætiological and therapeutical knowledge, as will enable them most successfully to eliminate all the ills which the nervous flesh and blood of the organization of man are, or can ever be made, heir to. The persevering, unwearied study of the varied functional operations pertaining to the nervous organization, and constituting one beautiful, harmonious, whole system of mortal and immortal vitality, opens the only philosophical road to all certainty and demonstration ;—and to all the lasting honours and distinctions that can be legitimately awarded to the investigators of the medical sciences.

We are now prepared to understand the philosophy of all the symptoms characterizing all the congestive and recuperative conditions of the organization, not only as they are so variously manifested to our observation, in yellow, and all other malignant fevers, but also of all those characterizing the more ordinary fevers, arising from the more ordinary morbid stimuli, and all other morbid sensibilities whatever, from whatsoever causes arising, whatever part or parts of the

organization invading, and however locally or generally manifesting themselves to observation.

We therefore proceed to a plain and simple enumeration, and philosophic explanation, of the most ordinary series of the pathological and recuperative phenomena characterizing yellow fevers, more particularly as they most ordinarily present themselves to our observation, when assumptive of the sthenic diathesis of recuperation;—by which we shall be enabled to recognize and appreciate the pathological and recuperative phenomena characterizing the more ordinary run of fevers arising from all the more ordinary causes. But we will first observe, that the pathological phenomena characterizing what have been denominated by authors the premonitory symptoms of fevers, are the phenomena characterizing the aggregate effects, arising from the remote causes after they have effected their entrance and location in one or more departments of the organization:—they are the real, substantial, and appreciable morbid sensibilities, occasioned by the reception and ravages of the noxious stimuli.

True philosophy therefore, requires us to restrict the term premonitory symptoms, (if it be considered necessary to retain it at all,) to such symptoms as manifest themselves previous to the noxious agents thus effecting their entrance and fixity in the system:—for such premonitory symptoms are very conspicuously manifested to observation in very many cases, particularly in sound and vigorous constitutions, endowed with strong powers of vital resistance. The premonitory symptoms in this, the only truly philosophical sense, are the symptoms characterizing what should be called, the first struggle between the vital powers and noxious agents;—but the depressive and congestive effects of the noxious stimuli, after they have effected their entrance and fixity in the system, and commenced the commission of their ravages, are the true pathological phenomena,—for the elimination of which, the conservative powers institute inflammatory or febrile recuperation, or both; constituting what should be denominated, the secondary and ultimate conflict between

the vital powers and morbid sensibilities. During the first struggle then between the vital powers and noxious agents, the true premonitory symptoms are elicited;—which before they effect their entrance into the system, are manifested by more or less languor, head-ache, weariness, lassitude,—and in yellow fevers, yellowness of the eyes, more or less sallowness of complexion, deficiency of urinary and other secretions, impaired appetite, costiveness, &c.;—all showing depression to considerable extent, of the nervous energies of the system; but not to such extent, in many cases, as to warrant their actual entrance and fixity in the organization;—for the vital powers thus assailed, are frequently manifested to observation, by more or less irritative and somewhat increased actions of all the circulations, which when successful, in preventing the noxious stimuli from actually entering and fixing themselves in the system, eliminate the morbid sensibilities, constituting the true premonitory symptoms, through the cutaneous, intestinal, and urinary emunctories. Simple irritation is therefore, in many cases, successful in preventing the actual fixity of the noxious agents, by thus eliminating the slight depressions and congestions of the vital energies constituting the true premonitory symptoms in strong, vigorous, and healthy constitutions:—but in constitutions weak by nature, or rendered so by fatigue and exposure to exciting causes, such irritation, as is in such cases raised, is in general easily overcome by the noxious agents, which then actually attain their entrance and fixity in the system, and heighten and aggravate not only all the truly philosophical premonitory symptoms, but sympathetically originate oftentimes many more, amounting in their aggregate to such depressions and congestions of the nervous energies of the parts implicated in them, as constitute the true pathological phenomena, not premonitory symptoms.

These pathological phenomena are oftentimes so overwhelmingly prostrative of nervous power, as to totally preclude recuperative excitations;—but in the general run of

cases, the vital energies in yellow fever are paralyzed beyond the power of much resistance, perceptible to ordinary observation, for a longer or shorter time, until inflammations or fevers, or both, are raised by them, for eliminating the true pathological phenomena. The depressions and congestions therefore, sequent to the fixity of the morbid agents, constitute the true pathological phenomena, and the inflammations and fevers, sooner or later succeeding them,—the recuperative phenomena instituted by the vis conservatrix naturæ, for eliminating the pathological phenomena, or the morbid sensibilities, from the organization. This constitutes the second and ultimate struggle between the vital powers and effects of the noxious stimuli.

The true premonitory symptoms characterizing the first struggle, are generally so slight, as to preclude those affected by them from application for medical aid;—although an appropriate medication in nearly all cases, would result in complete triumph over the noxious stimuli. The whole practice therefore of successful medication, is in almost all cases, made to consist of such appropriate and philosophical remediate means, as may conduct the recuperative excitations of the second struggle, to successful elimination of the pathological phenomena.

We have thus in palpable view, the universal philosophy of medicine, sanctioned now and forever, by the inevitable dictates of reason and common sense. We have the unerring certainty arising from intuitive demonstration, to guide us infallibly to the recognition and philosophic appreciation of the total pathological and recuperative philosophy, pertaining not only to the disease now under consideration, but to all other morbid sensibilities arising from all other causative agents whatsoever. We have in palpable view, all the causes which vary the pathological and recuperative phenomena arising from the varied specificity of their causative agents, and varied constitutional idiosyncrasies and predispositions. Yellow fevers therefore, are so pathologically and recuperatively varied, in different situations, and even in the same

situations, in the different seasons of their prevalence, that their homogeneity cannot be characterized but by few manifestations in common.

We have discussed the pathological and recuperative philosophy pertaining to yellow fever, as it is most ordinarily characterized, from the invasion of the noxious miasmata, to the institution of inflammations or fevers, or both :—we have discussed the philosophy of the first struggle between the noxious agents and conservative powers of the organization: have unfolded to plenary recognition, the resisting recuperative manifestations exhibited by the organization when victorious, and the pathologized condition of it from the entrance of the noxious agents, until the recuperative energies have emerged from their oppression, and instituted such reaction as constitutes the second and ultimate struggle between the causative agents and conservative powers, in all the highest grades of this disease. We are prepared therefore for discussing the phenomena characterizing this eventful and ultimate struggle, as they are most ordinarily presented to our observation, in the most ordinarily and regularly formed epidemics. According then to the nature of the causes, and the conditions of the constitutions receptive of them, epidemic yellow fevers will be characterized by pathological phenomena, sooner or later succeeded, (if at all,) by recuperative excitations, manifesting a more or less sthenic, or asthenic diathesis. When manifested by a highly stimulant diathesis, in strong and vigorous constitutions, the nervous centres will institute in the complex apparatus of respiration, such energetic action, as the pathologized condition of the organization will enable them to raise; and in the arterial circulations a correspondently full, strong, rapid, energetic action. Whenever these two principal agents of the innervating centres are rendered assumptive of such sthenic recuperation by the pathological phenomena, the cerebral centre of the organization will be affected with excessive pain,—the eyes will be intensely red, painful, and intolerant of light, and the minute vessels of their mem-

branes saturated with blood ; which, together with the membranous interstices, will oftentimes exhibit a more or less dirty, dusky, yellowness of complexion, according to the greater or less resistance remaining in the absorbent department of the organization, to the reception of the bilious secretion which had been rendered more or less putrid by the malignant action of the noxious miasmata, previous to the recuperative institution for the ultimate struggle which we are now describing :—for it must be observed and particularly noted, that the noxious stimuli in many cases strike the organization at once, to the paralytic extent of irrecuperation, and to the consequent prevention of absorption and suspension of secretion ;—in which cases the eyes will be characterized by such lack-lustre symptoms, as correspond with the stagnant, powerless condition of the total organization. But in all cases, not thus absolutely irrecuperative, this putridity of the bile, and its diffusion throughout the organization, whenever the hepatic region is highly pathologized by the noxious miasmata, will be exhibited to observation in degrees corresponding with the malignant nature and action of the noxious miasmata, previous to the institution of recuperative excitations ; and after these recuperative excitations are raised, if they are successful, or rendered so by appropriate medication, in eliminating the morbid sensibilities ;—resistance to such bilious absorption and diffusion will be effectively established :—but if the pathological phenomena should pursue their ravaging course without much impediment from recuperation or medication, the bile will become more and more putrid, and more and more diffused, &c., for reasons obvious to the medical philosopher,—who, from this short explanation of the *modus operandi* of the miasmata on the liver, will correctly estimate the character of the pathological and recuperative phenomena whenever the miasmata fix themselves in other important organs. There is no end to explanation, to inevitable conviction—but we cannot pursue it further at the present time, than to observe, that noxious stimuli may effect their entrance into

the organization, through any portion of its external or internal periphery, most debilitated and predisposed to their reception. The operations of the noxious agents therefore, both primarily and consecutively considered, whether in the nervous centres, or their subordinate agents, will be correctly estimated by the medical philosopher, through the symptomatology pertaining to each specific case of disease presented to him for consideration, and he will readily understand the causes of the immense variety of morbid and recuperative phenomena pertaining to yellow fevers and other pestilences.—The frontal and occipital departments of the cerebral centre will be affected with intense pain, face ardently flushed, and the total superficies of the organization externally and internally assumptive of the painful sensations arising from intense, mordicant, parching heat, dryness and ardent insatiable thirst. During the continuance of this ardent conflict between the pathological and recuperative phenomena, until the latter yield to the former or the former to the latter, the tongue will be either slightly coated with light-coloured mucus, or entirely clean, and inflammatorily reddened, evincing that the pathological phenomena have not only operated to the depravement and diminution, but in many cases to the total suspension of action, of the secretory apparatus of the organization, and a correspondent diminution or suspension of the excretory departments, as evinced by constipation, paucity of high-coloured urine, or none at all, diminution of perspiration, or none at all, &c.

The cervical, dorsal, and lumbar regions, and the thoracic, abdominal, and extreme departments of the organization principally supplied by them with nervous power, will all be affected with excruciating pain, and the epigastric region in particular will be afflicted with the most concentratedly oppressive, and ardently painful sensations, evincing undeniably, that the cerebro-spinal radicles of the total innervation of the organization, are deeply pathologized by the causative agents, and that the whole of the vital or conservative powers remaining operative, are so ardently and en-

ergetically exerted, as to either nearly, and in very many cases, far transcend the powers of secretion and excretion.

We have thus enumerated the more ordinary symptoms characterizing the more ordinary cases of yellow fever, in constitutions assumptive of the ardent sthenic diathesis of recuperation, for ten, twelve, or fifteen hours, during the incipient period of reaction. And it is therefore now to be observed, that if these symptoms be not promptly subdued, and lowered to the secreting and excreting standard of elimination, by appropriate antiphlogistic medication;—they will all be rapidly increased and aggravated, to a concentratedly woeful and distressing extent;—and the victory will be insured to the pathological phenomena in a very few hours, by their increasing in an aggravated degree, precordial anxiety, and oppression, to such extent, as to occasion frequent and excessively painful vomiting, of whatever drinks may have been received into the stomach;—and in many cases large quantities of highly vitiated and putrid bile, the product of previous secretion, will be ejected from it, frequently so acrid and acid, as to excoriate the œsophagus, fauces, and lips, during its ejection. The patient is now tortured with ardent burning sensations in the interior of the stomach and adjacent regions; and the surface of the epigastric region is excessively hot, and so exquisitely tender, that the extremest pain results from the slightest pressure of it. Anxiety and oppression, indeed, increase so rapidly, and to such suffocating extent, as to cause frequent and deeply painful laborious sighing, and restlessness and jactitation in the extreme;—and the countenance of the sufferer is rendered indicative altogether of such concentratedly aggravated distress, that it cannot better be described than to say, that it exhibits a complete picture of despair, accompanied often by such a species of wild, erratic, maniacal delirium, as amounts to utter hopelessness, or rather reckless abandonment in the sufferer, of all desire for the continuance of life. The pathological are now rapidly overpowering the recuperative phenomena, as evidenced by the powers of deglutition being

impaired, weakened, and exerted spasmodically; and by the vomitings becoming more and more frequent, involuntary, and spasmodic;—by the sufferer in many cases loudly complaining of hunger, and calling earnestly for singular articles of food to relieve it;—and in all cases, for the coldest drinks, to relieve his insatiable, aggravatedly increasing, and torturingly burning thirst;—and by the lower extremities, previously tormented with such excruciating pain, that they were frequently retracted to, and pressed upon, the equally pained umbilical region, for their mutual relief,—now becoming more or less torpid and paralytic;—all evincing demonstrably, that the fatal conflict approaches its termination in the dissolution of the total energies of the organization. For it is self-evident that such violent contention between the recuperative and pathological phenomena, without the interposition of appropriately philosophic medication, cannot long be maintained, without producing such disorganizing wreck of the organization as to lay the foundation for its rapid dissolution, and the prevention of any future reaction, that can be philosophically considered in the light of effective recuperation, or that can be considered as affording any prospect of success to the most appropriate medication. The sufferer thus afflicted, is therefore to be considered, as having received his death-blow. The recuperative excitations in such cases, are expended to all effective extent and purposes whatsoever. In from twenty-four to thirty-six, or a few more hours, the work of destruction is completed, and the paroxysm is over, to return no more—forever. All such aggravatedly violent contentions between the pathological and recuperative phenomena without appropriate medication, have but one paroxysm—but one effective combat—terminating in inevitable destruction—if not averted by such philosophic medication as will be put in thorough requisition exclusively by the talented and experienced practitioner, conversant with this malignant pestilence. The recuperative powers during this contention, have been exerted to their utmost intensity of operation, and have thus rapidly run

down, and yielded to the ravages of the pathological phenomena. The general circulations are weakened and lowered down to, and generally much below their natural standard, as to frequency and strength of pulsation, and the capillary circulations are weakened and paralyzed to such degree, that a spontaneous exudation of perspirable matter in many cases occurs, from loss of tone;—and in all cases, the skin becomes much moister and cooler than natural, and its vascular nervous organization enervated, and toneless, beyond reparation by nature or art. After a storm comes a calm. But this is a deceitful calm to the sufferer, and ominous to the philosophic physician, of speedy destruction. This state of irrecoverable prostration is very inappropriately and unphilosophically denominated by authors a remission;—a remission of what?—not of the ravages of the pathological phenomena, as authors consider it. The recuperative energies of the organization, we grant, have remitted,—to rise no more;—for the system is in a state of prostration, unequivocally demonstrative of rapid total dissolution of the vital energies of the highly important vital organs, implicated in the pathological phenomena,—and of the consequent irrecoverable torpitude of its radical sensorial energies. For although during this woeful collapse of the vital energies, the intellectual faculties may brighten up a little, for a short time, and sometimes delude the sufferer with the prospect of a speedy recovery,—yet he is much oftener entirely tranquil, carelessly indifferent, or stupidly unconcerned, about his present or future situation;—and though during this calm, or remission, as it is so unphilosophically called, nausea and vomiting, not only continue, but increase rapidly in frequency and severity,—yet the sufferer is perfectly regardless of, and indifferent to it. There is, therefore, no such condition of the vital energies of the organization when thus deeply pathologized, to philosophically justify authors in considering it, as evidencing a remission of the ravages of the morbid agents. The enemy has conquered, but is pursuing his ravages more extensively and efficiently than he did before vanquishing the recupera-

tive phenomena;—for although the sufferer be now either in such a state of indifference and tranquillity as already observed, and in some few cases may flatter himself that all danger is past, yet, it must be observed, that the sickness and vomiting during this ominous calm are not only continued, but aggravatedly increased;—proving to all satisfactory intuitive demonstration, that the recuperative powers have more than remitted or intermitted;—and proving, that the causative agents are rapidly running the organization to its total dissolution;—proving that the recuperative excitations have therefore ceased or nearly so;—proving that, in all the highest grades of this malady, characterized by such ardent recuperative manifestations as above mentioned, they are never afterwards reinstituted, in such recognizable and appreciable operativeness, as to be philosophically entitled, a second recuperative paroxysm. For the pathological phenomena are gnawing their way unimpeded by any available recuperative excitations, straight onward to destruction, by increasing the pain and burning sensations in the stomach and adjacent regions to the production of the most distressing vomiting, in a few hours, of the putrefied products of their ravages;—and to the diffusion of putrid bile throughout the organization, in consequence of its having lost all, or nearly all, its power of resistance to the reception and transmission of the poisonous stimuli, and to the reception and transmission of the vitiated secretions, particularly since the intermission of recuperative excitation. And here it should be remarked, and appropriately noted, that although the bilious or other secretions which were absorbed into the circulations during the collapsed state of the organization, occasioned by the noxious agents previous to the establishment of recuperative excitation or reaction, were vitiated to very considerable extent,—yet we now find them to have become so in a much higher and more corrupted degree, since the recuperative powers yielded the victory to the noxious agents, and suffered them to rankle in the organization unchecked;—as is satisfactorily evidenced by the total superfi-

cies of the organization becoming assumptive of a more and more dark, or livid, or mahogany colour, in all cases in which the hepatic region from the commencement has been radically implicated in the pathological phenomena. Are there any phenomena separate from the pathological, now to be observed in this stage, as it is called by authors, that can be philosophically considered as recuperative excitations amounting to another paroxysm? The answer is undeniably obvious, when it is considered that the total resistance shown by the conservative powers still remaining in such deplorable cases, consists in an increased desire for the coldest drinks to allay the raging burning thirst;—or if any recuperative excitation at all be manifested in respiration or arterial circulation, it is of the feeblest and most inefficient kind, and philosophically considered, amounting to none at all. The organization is, therefore, now to be considered as pathologized to the point of saturation;—the noxious miasmata have undisputed possession of it, and pursue their festering ravages without any available recuperative interruption. The drinks now taken into, are instantly ejected from the stomach, and found to be mixed with minute flakes or flocculi, as authors say, and with truth, resembling the crusts washed from port-wine bottles. All the phenomena effectively considered, are now pathological, and rush onward to the extinction of total vitality, by weakening and lowering still more and more, the arterial circulation, and totally extinguishing the capillary;—furring the tongue with dark brown or black sordes;—increasing the vomitings of the sphacelated products of the stomach and adjacent regions, becoming more and more dark, and more viscid, resembling coffee grounds suspended in viscid mucus, or albumen,—by weakening and depraving the sensibility of the extremities of the organization, rendering them more and more cold and glutinous, or arid, and totally toneless—by increasing the acrid and burning sensations in the stomach, and rendering the vomitings more and more tormenting and distressing—by weakening the intestinal region of vitality, to the produc-

tion of a colliquative, corrupted, black and pasty, diarrhœa—evincing that the thorough dissolution of the vital energies is rapidly approaching, by the discharges becoming more and more dark and green, or black and viscid, like tar;—overwhelming the vital powers to such concentrated degree of depression, that the discharges either run through the alimentary canal, as through a tube, involuntarily, or are precluded from being discharged at all, by paralysis of the excretory agents of the organization. The putridity of the whole organization, as well external as internal, is now more and more palpably manifested, by the surface assuming a more and more dirty dark yellowness, or a lutulently livid, or dusky mahogany coloured appearance. The catastrophe now near at hand, is characterized by frequent hiccoughings, and profuse hæmorrhages of dissolved blood from many or all the internal and external emunctories.

Notwithstanding the pathological phenomena have thus effected such overwhelming and extensive ravages throughout the total organization, as betokens positive and speedy destruction, yet, as long as any vitality remains, the recuperative excitations may still be frequently manifested to philosophic observation, in raising a wild maniacal convulsive species of delirium, succeeded by deep coma and insensibility; and total vitality is not surrendered even after this, in many cases, until the recuperative excitations have had time to rally themselves, and raise universal spasms and convulsions, which terminate the combat by yielding the victory to the poisonous operations of the morbid agents. The more grossly corporeal departments of the organization have thus passed to the uncontrolled dominion of physical laws;—but the intellectual, immortal department of the organization of man is not subject to such dominion, but ascendeth to the ethereal dominions appointed for him by his Creator.

Can philosophy recognize in this uninterrupted march to destruction of the body here in time, any paroxysmal divisibility? There is but one paroxysm in all the highest grades

of yellow fever, and all other malignant fevers, as they are called, characterized by equally malignant and ravaging pathological phenomena, and intensity of recuperative manifestation. We thus understand the *modus operandi* of the noxious miasmata in originating the pathological phenomena characterizing epidemic yellow fevers as they most ordinarily manifest themselves to our observation; and the recuperative excitations raised by the conservative powers for their expulsion from the organization. The practice of the science of medicine should be the practice of its philosophy; and we have fully developed, to the inevitable recognition and appreciation of every intelligent and judicious practitioner, such philosophy, as should be put in thorough requisition for the successful treatment, not only of yellow fevers when assumptive of the sthenic diathesis of recuperation, but of all other maladies from whatsoever causes arising, assumptive of similar recuperative excitations, from the primary invasion of the causative agents, to the termination of the ultimate conflict, between the recuperative and pathological phenomena. The philosophy of successfully medicating every grade of disease assumptive of sthenic recuperation, from the mildest to the highest grades, is now so plainly manifested, that it must inevitably meet the unqualified approbation of every experienced and scientific practitioner.

But many yellow fever epidemics are not characterized by such intensely ardent recuperative manifestations as above enumerated:—they arise from causes much more highly matured, and more malignant in their composition;—consequently are productive of more concentratedly malignant pathological phenomena, which overwhelm the vital energies of the organization, in many cases, to the total preclusion of any recuperative excitations at all; and sometimes work their way to the total destruction of vitality almost instantaneously; and oftentimes in a very few hours. In some instances, the pathological phenomena are succeeded immediately on the introduction of the noxious agents into the organization, by a wild, furious, maniacal, delirious, recupe-

rative manifestation, yielding the victory to the pathological phenomena, either by terminating rapidly in complete coma, insensibility, and death, or by again rallying all their remaining recuperative energies, in the excitation of spasms and convulsions, which end the patient's corporeal sufferings, release him from earth, and pass him to immortality.

There are many such cases to be seen and witnessed in all epidemic yellow fevers, when thus intensely malignant; and there are many cases in which the noxious agents are philosophically recognized in gnawing and festering their way to the dissolution of the organization, in such insidious manner, that neither the patient, or his friends, consider him as labouring under any morbid sensibility at all. Are not such cases, and a vast variety of others, characterized by symptoms equally anomalous, which might be recognized and mentioned by philosophic practitioners conversant with yellow fevers, conclusively demonstrative of the salutary operations of fevers and inflammations? When it is recollected, that such cases inevitably run rapidly to dissolution, unless they can be medicated to the production of fevers and inflammations, that under appropriate medication, may be conducted to the successful elimination of the morbid sensibilities, through their legitimate outlets? And it should be particularly recollected, (as it will be by all talented and experienced practitioners,) that the recuperative excitations—the fevers and inflammations which are sometimes raised by the conservative powers in these intensely malignant epidemics, are weak, feeble, and totally inefficient to the production of successful elimination, unless by appropriate medication, they should be strengthened and regulated to the excitation of such salutary secretions and critical evacuations from more or less of the excretory departments of the organization, as may prove effectively eliminative of the morbid sensibilities.

It is also to be particularly noted, that yellow fevers attended with ardent recuperative excitations,—with ardent fevers and inflammations, are much more easily conducted

to successful elimination, than such as are characterized by weak and feeble recuperation.

The noxious miasmata productive of the morbid sensibilities which are succeeded by the sthenic diathesis of recuperation, are not only less malignant in their composition and operations,—but the constitutions receptive of them stronger and more vigorous,—and therefore, capable of raising much more salutary and efficient reaction, than such as are more malignant in their composition, and operating on constitutions more debilitated, and consequently incapable of raising such efficient recuperative excitations.

The history of different epidemic yellow fevers will conclusively prove this, and all the propositions we have advanced respecting them, beyond contradiction; and the examination of all other fevers from whatsoever causes originating, will inevitably result in the confirmation of the philosophy, which we have deduced from the partial analysis, which we have thus far made of yellow fever. We say partial analysis, because, as our object in the present work is exclusively to exhibit the outlines of the philosophy of medicine arising from our self-evident propositions, to such talented and experienced members of our profession as are alone capable of recognizing and appreciating them; we have considered it unnecessary to present to their consideration in detail, all the pathological and recuperative phenomena characterizing this malady in all its different grades, from the mildest to the highest cases, either as they are more or less assumptive of the sthenic, or asthenic diathesis, of recuperation. For such practitioners from the partial exposition we have made of the more prominent pathological and recuperative phenomena characterizing the highest grades of yellow fever, when assumptive of the sthenic diathesis of recuperation, and from the philosophical explanation which we have bestowed on them, will readily appreciate all the variations and modifications to which they are, or may be subject, ætiologically, and consequently, recuperatively considered.

It is not to closeted writers, but to those talented and ex-

perienced physicians more particularly in southern climates, who have during a succession of many years, witnessed epidemic yellow fevers, not only in similar, but different localities, that application should be made for such philosophy as not only characterizes them in a general sense considered, during the different seasons of their prevalence, but also for such as characterizes them so variously during the different seasons, in similar and dissimilar localities, ætiologically, pathologically, and recuperatively considered. Such practitioners, who have to a greater or less extent witnessed the immense variety of Protean manifestations assumed by the pathological and recuperative phenomena,—will impart to us, not only the general philosophy of all the more ordinary and regular phenomena, but of that pertaining to the anomalous and Protean deviations, and thereby enable us to institute such correspondently varied therapeutical indications, as may be required, to direct us to the most appropriate and successful medication. The want of such philosophy is most conspicuously apparent in all the treatises heretofore written on yellow fever. They all recognize in this, as in all other fevers, as they call them, a greater or lesser number of what may be appropriately denominated metaphysical entities, directly and exclusively calculated to preclude all philosophical investigations and reasonings concerning them, not only in the younger members of the profession, but too often in the elder and more experienced. A thorough philosophic history therefore of epidemic yellow fevers, as they are characterized during a succession of years, in the different regions of the earth, where they do usually, or may occasionally occur, embracing determinate investigations and satisfactory explanations, not only of their more general, but of the complicatedly varied modifications pertaining to the malignant composition of the noxious miasmata, and the correspondently varied pathological phenomena occasioned by them,—together with the correspondently varied recuperative phenomena excited by the conservative powers, agreeably to the equally varied powers of vital resistances, mani-

fested during the ravages of the pathological phenomena originated by the noxious miasmata, from their primary invasion of the organization, until they have completed their work of destruction, or been eliminated from it by appropriate medication; and more particularly, embracing an appropriately philosophic explanation of the singularly varied anomalous phenomena, evinced both by the pathological and recuperative manifestations, in a great variety of anomalous cases occurring during the different epidemics,—would be a desideratum in our medical literature—if such history were made in correspondence with true philosophy:—because, it would be plenarily rich in such philosophic instruction, as would be beneficially operative, not only in enabling the junior members of the profession to institute more scientific therapeutical indications for the treatment of this, but of all other morbid sensibilities, which have been denominated febrile by the nosologists.

As we are not in possession of any such thorough historical analysis of epidemic yellow fevers, we shall make a few more general observations respecting them, for the purpose of presenting more fully to the consideration of the profession, the philosophy of the causes, which so variously characterize them during the different seasons of their prevalence. We observe then, that this disease, occupying as before said, the very front rank amidst the immensely varied bilious fever phenomena, incidental more particularly to the southern regions of our hemisphere, when epidemic from the highest concentration of causes, usurps complete dominion over all other diseases, and rules with despotic sway to their utter exclusion. The atmosphere of the infected region is so supersaturated with the poisonous miasmata, that the development of febrific recuperation from any other than the reigning cause, is totally precluded; and however mildly characterized, or easily cured many of the cases may be, they will be found assumptive of the diagnostic manifestations pertaining to the reigning epidemic.

To this rule of morbid action pertaining to the noxious

miasmata originating epidemic yellow fevers of highest concentration, there is no exception to be observed, as long as the atmosphere continues to be saturated to such productive extent. No other agent of minor malignancy of composition, can become productive of its specific pathological phenomena within such infected region. This pestilence, wherever it has occurred in its highest state of malignancy, has sustained the mastery over all other noxious agents whatever, except during its late prevalence in New Orleans, where, although it was originated by its specific noxious stimuli, in their highest state of concentration, to the production of such overwhelming pathological phenomena, as totally precluded the conservative powers from instituting any other than the feeblest and most unavailing asthenic recuperation, or spasmodic and convulsive,—or none at all;—yet the more subtle and penetrating, malignant and deleterious choleric miasm, suddenly entered the city, and attained its appropriate fixity in the atmosphere, by instantaneously supplanting the epidemic miasmata then prevailing, and by as instantaneously commencing and continuing its own ravages fully to the extent of Indian destructiveness, until it was in its turn supplanted by the still more subtle and penetrating, but salutary and purifying stimulus of electricity. A philosophic history of the heterogeneously pestilential atmospheric vitiation, which ensued in the city of New Orleans on the introduction of the choleric miasmata,—comprising a thorough investigation of the remote and immediate causes of the epidemic yellow fever, which then prevailed,—of the general, specific, and anomalous pathological and recuperative phenomena, which characterized it, and of the extent to which the cholera reigned and exclusively preserved its specificity of character during the intensity of its deleterious ravagings, together with the singularly mixed character which many of the cases exhibited from having received their pathological conditions in a greater or less degree, from both the morbific agents, with the causes of such reception, miasmatically and constitutionally considered,—would make

such an interesting and valuable acquisition to medical science, as we may reasonably hope, and expect in due time to receive, from one or more of the talented practitioners, who witnessed the devastating operations sequential to the coexistency of two of the most malignantly virulent miasms ever engendered and rendered operative to the destruction of human life. The singularly anomalous pathological and recuperative phenomena, arising from the operativeness of such concomitancy of pestilential causation on and in the organization, are easily explained on the unerring principles developed by our philosophy;—which demonstrably proclaims, that whenever the organization becomes pathologized by any noxious agent, or agents, nearly to the extent of irrecuperation;—it will not only become assumptive of the specific pathological and recuperative phenomena elicited by the specific noxious agent or agents, but simulative to greater or less extent, in manner and degree corresponding with constitutional predisposition and idiosyncrasy, both of the singularly anomalous, pathological,—and particularly of the anomalous, abortive, recuperative phenomena, characterizing many other febrile diseases, whether malignant in their nature, or rendered so by unphilosophical treatment.

The pathological and recuperative phenomena characterizing all diseases whatever, however variantly manifested to observation, receive explanation amounting to positive certainty, exclusively from mastering the philosophy which unfolds the component variations of the morbidic agents, and the predispositions or idiosyncrasies of the constitutions receptive of them. The whole tribe of bilious fevers, with their immensely varied complexities of modification, are more or less mildly or severely characterized during the different seasons, even in the same localities, arising from the same causes, according to the greater or less maturity of the noxious stimuli originating them;—and in different localities, as they are to be considered, as having originated from noxious stimuli considerably different in many respects, as to their essential composition, from such as are productive

of them in other localities, and equally subject, during the different seasons, to similar causative gradation; so they may respectively become assumptive of different pathological and recuperative phenomena, not only in the same localities, during different seasons, but the different localities, during the same season, will be characterized in a similarly varied and modified manner, from similar causative gradations. Yellow fevers are equally subject to variation, from similar causative variations:—hence the absurdity of characterizing these diseases exclusively by such a similar train of phenomena, as they so uniformly have been by the authors who have described them;—when it is so obviously and incontrovertibly true, that they are subject to such variations from miasmatic and constitutional causes.

The pathological are invariably and proximately causative of the recuperative phenomena, whenever the organization is not irrecuperatively pathologized;—and it is to be considered as indisputably confirmed by repeated observation, that the noxious stimuli causative of the first set of phenomena, may often proceed to the yellow fever extent of causation, for reasons before explained, without materially relaxing and enfeebling the systems of those resident within the sphere of their activity, when receptive of them;—under which circumstances, the recuperative phenomena become assumptive of the sthenic diathesis, and are characterized by free, open, ardent, and energetic action. For obvious reasons, epidemics of this description are thus characterized—by a more uniform train of both pathological and recuperative phenomena, and much more easily recognized and estimated, than such as are originated by a more malignant maturity of the noxious miasmata, when operative on, and in, debilitated constitutions. The curative indications are also more easily instituted, and conducted to successful results, than in epidemics arising from causes more matured and malignant.

In such proportion as the conservative powers therefore institute free and open recuperative excitation, in such pro-

portion will appropriately philosophic medication eliminate the pathological phenomena, from constitutions equally sound and vigorous, previous to the reception of the morbid agents. The practice of medicine should be the practice of its philosophy—and except we master the philosophy of pathological gradation arising from the nature and character of the morbid agents, and the constitutions of those receptive of them, we have no premises from whence to deduce our therapeutical indications.

During the existence of yellow fever epidemics recuperatively characterized by free and open sthenic action, a great proportion of those exposed to the morbid agents will be found to possess such powers of vital assistance to their action, as to remain entirely unaffected by them;—or they may be affected to the extent only of a predisposition to their reception, or if overpowered by them, to the extent of their entrance into any part of the organization,—their ravages will be so slight, as to require from the conservative powers nothing more than such mild recuperative excitations as will expel the morbid conditions, frequently without any medication, through the secretions and excretions;—or, if any should be considered necessary, none but the mildest and blandest remediate agents need be put in requisition for the purpose. In all epidemics of this description, in which the resisting powers compared with other epidemics of higher causative concentration, are but little weakened, there will be, with much uniformity found, numerous gradations of morbid sensibilities sooner or later succeeded by salutary sensibilities, or recuperative excitations, in manner and degree corresponding with such impairment of nervous energy as the organization has received. Hence, we readily recognize, fully and satisfactorily, the causes which more uniformly and to greater extent gradate epidemic yellow fever's assumptive of the sthenic diathesis of recuperation, than those assumptive of the asthenic. All the phenomena characterizing the sthenic are more uniform, and subject to much more gradation and uniformity of it, than those characterizing the

asthenic ;—which, arising from more malignant and concentrated causes, become assumptive of much greater variety of anomalous phenomena, and less variety of gradation ;—because, the organization is pathologized nearly, and often quite, to the extent of irrecuperation. But however mildly or severely the morbid and salutary sensibilities may be manifested in the pathologized organization, they will indisputably require medicating agents more or less mild, or severe, in their nature and operation, in a manner philosophically corresponding with the pathological and recuperative gradations and variations ;—and all the anomalous pathological and recuperative phenomena will respectively require their appropriately philosophic medicating agents. To acquire all the knowledge necessary to be put in thorough requisition for accomplishing the resolution and elimination of the deep depressions and congestions of nervous energy, originating the asthenic species of yellow fever, or any other pestilential malady, is the greatest and noblest of all the achievements which man is capable of performing this side of that eternal blessedness, to the translation of which he is sooner or later destined, through the perfectionating operativeness of his nervous organization. What is the intellectual glory, great as it is justly to be estimated, of instituting and defining the rights of persons and things, individually and nationally considered, and of conducting them to the legitimate standard of justice through litigation, when disputes arise between *meum et tuum* ? What is the intellectual glory of sacking cities, demolishing empires, and slaughtering millions of immortal beings ? Or what is the intellectual glory, pertaining to any of the pursuits of man,—when compared with the acquisition of such philosophical knowledge and controul over the deeply distempered organization of man, as will enable the talented practitioner of medicine to rescue his fellow men from such destruction as would be inevitable,—without the acquisition and exercise of such knowledge ?

We have unfolded in general terms, all such ætiological

and recuperative philosophy pertaining to the organization when pathologized by the poisonous miasmata causative of epidemic yellow fevers, as will conduct every philosophic practitioner straight forward to such graduated and varied medication, as will be scientifically correspondent with all the pathological and recuperative characteristics of all the cases presented to their observation, either in the sthenic or asthenic species of yellow fever, however gradated or anomalously varied.

The examination of all other pestilential epidemics—plagues, typhus fevers, or other malignant maladies, originating in and confined to particular localities,—or influenzas, choleras, &c. that traverse and desolate the earth, will inevitably result in all the conclusions we have drawn from the considerations we have bestowed on yellow fevers.

What medication cures the spasmodic cholera? Any that will resolve the concentrated depressions and congestions of the nervous energies supplying the assimilative apparatus of the organization. The nervous powers supplying what has been called by some physiologists organic life, in this deplorable malady are congested beyond redemption, except the pathological conditions by appropriate medication be so far weakened and meliorated, as to permit the organization to institute recuperative excitations or salutary reaction as it is called, by which the elimination of the morbid sensibilities may be effected through the legitimate outlets, by the continuance of such medication as is appropriate to the recuperative condition of the organization. The analysis of this, one of the most desolating of all the pestilences which have ever afflicted the human race, will indubitably prove all the positions we have advanced respecting yellow fever, and prove that precisely similar positions must be assumed for reaching the philosophy pertaining to all maladies whatsoever, from whatsoever causative agents originating. The analysis of any one disease, either of the highest or lowest grade, but particularly of the highest, unfolds the principles for analyzing all the maladies to which mankind have ever

been, or ever can be subject, from all and every possible variety of causation.

Not one of the systems of medical philosophy, ancient or modern, recognizes a single one of the principles constituting our own, to such extent as required by true philosophy;—therefore can prefer no claims to our affiliation.

Our system is irremovably grounded on a series of self-evident propositions, developing all the principles required for thoroughly elucidating all the physiological phenomena pertaining to the organization in a salutary condition, from the appropriate reception and distribution of appropriate sensibilities, from appropriate sources, in appropriate quantities;—for elucidating as thoroughly all the pathological phenomena arising from the reception and transmission of morbid sensibilities, from whatsoever causative agents;—and for as thoroughly and satisfactorily elucidating all the recuperative excitations, instituted by the conservative powers for their elimination, in all cases in which they have not pathologized the organization to the irrecuperative extent of nervous depression and congestion;—and finally, leads us to the recognition and adoption of the most efficacious medication, for eliminating all morbid sensibilities whatsoever, from whatsoever causes arising. We therefore utterly demolish all such philosophies as have heretofore been presented to the world, and open to palpable observation, inevitable recognition, and scientific appreciation, all the true and natural principles which should guide and direct us all, in all our medical investigations. As therefore the study of medicine, agreeably to the principles unfolded by our self-evident propositions, must lead to all the real, rational, and therefore permanent improvements, of which the science is now, or ever can be rendered susceptible, we shall proceed to some further observations for the purpose of more fully illustrating this truly natural and common sense system of medicine.

Our philosophy leads to the utter demolition of all previous nosology, as totally unnatural and arbitrary, therefore

totally unphilosophical, and inevitably leading to such bibliothecal and routine practice, as has heretofore operated more exclusively than any other cause, to blind, dazzle and bewilder medical men, and preclude them from instituting any thing like appropriate investigations, for eliciting the truths of medical philosophy. Until, therefore, medical practitioners shall extricate themselves from the puzzling and bewitching chaos conjured up by the nosologists, and become fully convinced that their labours have been worse than useless, that they have dazzled and bewildered their readers to the preclusive extent of making any medical researches, and moreover, had the effect of confirming themselves, as well as the rest of the medical world, in the besotting darkness of the grossest ignorance, they will never make any progress toward the acquisition of the noblest of all human knowledge—the true philosophy of medicine.

Every system of medicine, ancient and modern, has been erected on some one or more fancied assumptions of metaphysical entities; all more or less differing from each other, and consequently, requiring correspondently different nosologizing;—which they have respectively received, to such unintelligible extent, that the student soon finds himself bewildered in an inextricable labyrinth of nomenclatural difficulties, totally incomprehensible to him, and existing, in fact, only in the wild fancies of those who projected them. But the true philosophy of medicine is rapidly unveiling itself to the unhesitating recognition of all legitimately derived medical intelligence;—and many of the most talented practitioners of the science in Europe, and our own country, have, through their inductive researches, elicited so many important facts ætiologically, recuperatively, and therapeutically considered; and deduced from them such approach to legitimate reasoning,—that they are on the point of acknowledging all our propositions, and the principles developed by them. All such practitioners are to be considered as having liberated themselves, not only from the ignominious thralldom of nosology, but from most of the mystic influ-

ences, which have for thousands of years been so deleteriously operative on the medical sciences:—they are now standing on the very threshold of the temple of medical philosophy, into which they will sooner or later effect a legitimate entrance, by recognizing the organization of man in a primary, progressive, and ultimate sense considered, as exclusively nervous in composition and action, from his creation or reproduction, and continuance in time, until his translation to eternity shall be effected, through the ethereal operativeness of the perfectionating radicles of his nervous organization. The entrance by some one or more of those meritorious philosophers now engaged in the study of the nervous system, will soon be effected, not only into the temple of medical, but of moral and religious philosophy, where they will soon have revealed to them the true philosophy of the relationship existing between their omnipotent Creator and themselves,—and have clearly demonstrated to them, that the philosophical radicles of the sum total of all the varied knowledge which man can aspire to and attain, during his probationary existence in time, are exclusively inherent and operative in his nervous organization. In this temple of universal knowledge, they will recognize beyond the possibility of successful contradiction, the truth of all our propositions, and the principles developed by them. They will learn that the philosophy of nosology should be in strict correspondence with such physiological and pathological phenomena, as are manifested by the nervous organization when distempered from whatsoever causative agents. And they will learn, that to nosologize all the ills which flesh and blood are heir to, agreeably to the principles flowing from strict philosophy, it would be indispensably necessary, to wield the power of resolving the varied organization of man, with all its correspondently varied operations, and all the numerous and variedly specific morbid causes, and their correspondently varied specific pathological consequences, and the correspondently varied and specific recuperative excitations, ordinarily accompanying, or sooner or later suc-

ceeding them, into their respectively varied and specific component elements ; and to clearly see and appreciate the infinite variations and modifications, to which such ills are subject, from the varying influences of physical, political, moral, and religious causes, as modifying and modelling the immense variety of manners and customs, pertaining to man, in the different climates and regions of the earth. The essential principles compositive of the total philosophy of Deity and all his creations might, therefore, with quite as much reason, be attempted, as to nosologize diseases to such strict extent, as would be required by the total and true philosophy pertaining to them.

Our philosophy therefore, rejects all the nosological systems now in vogue, because they are all built on unintelligible and metaphysically mystic entities, unavoidably dazzling and bewildering learners, and leading them far astray from such natural, simple, and true philosophy, as can alone guide and direct them in their studies, to the acquisition of successful and philosophical results. We recognize the nature and force of the causes, which have so uniformly and powerfully operated to retard our advance in the medical sciences; and now, after having mastered the true philosophy pertaining to them, must recognize the impossibility of reaching positively mathematical demonstration, respecting the varied knowledge, respectively supportive of them, as philosophical sciences.

But notwithstanding these recognitions are unavoidably demanded by true philosophy, we unhesitatingly pronounce, that by appropriate prosecution of our medical studies, we shall unavoidably reach such intuitive self-evident demonstration in all the branches of the science, as will be infinitely more satisfactory than the partial advance to positiveness which has been effected by measuring the distances, and calculating the movements, &c. of a few of the physical creations.

We therefore inculcate the indispensable necessity of thoroughly mastering the ætiological departments of medicine,

by thoroughly studying the doctrine of causation respectively, and specifically, pertaining to each and every deviation, from the salutary physiological condition of the system. The varied natures of the causative agents, often exterior to the organization, are to be respectively and specifically studied at their sources; but the pathological conditions of the organizations receptive of them, and of the recuperative excitations raised by the conservative powers, or by such physiological powers, as remain operative in the pathologized organizations, are to be exclusively studied at the bed-side of the sick. They will there only be found characterized by such numberless varieties of symptoms, or external and internal manifestations, as to positively prohibit such nosological nomenclature, as would be required by our philosophy, when carried to its legitimate and ultimate results. For the different cases of disease appropriately and philosophically ranking under the same general head of pathological and recuperative phenomena, and arising from the same general cause, or causes, even in the same localities, will exhibit such infinite variety of manifestation, that they cannot be philosophically recognized by consentient symptomatology. The morbid sensibilities respectively constituting them will be so variant, and consequently, the recuperative excitations so dissimilar and variant, as to require equally varied institutions of varied medication, for resolving the varied morbid sensibilities, and eliminating them from the organization.

And if they are subject to all these variations in similar localities, not only during the same, but much more so, the different seasons; they must be considered subject to them equally, in different localities from similar causes, and therefore productive of pathological and recuperative phenomena frequently much more variant, from variety of causation, than those occurring in the first-mentioned localities. Yellow fevers are therefore characterized as to their essential phenomena, not only very variantly during the different seasons of their prevalence in the same localities, but still more variantly characterized from the same causes, in the differ-

ent localities where they prevail. These are not distinctions without differences,—variations without their correspondent causes. These observations are philosophically sustained by an examination of such epidemics, not only in the same localities, during the same and different seasons; but by a comparison of them with similar epidemics in different localities. Hence has arisen such discrepancy of opinion respecting these and many other epidemics;—hence the descriptions of authors recognizing but a few general symptoms in common, and making these to consist of a certain limited number of ontological entities, unaccompanied by any philosophical explanation. The truth is, they had no philosophy applicable to them, to impart to us. But we are unfolding to them their true and palpable philosophy; a philosophy which they can, if they will appropriately read, study, and reflect upon, readily recognize and appreciate. For they must unavoidably in this way arrive at the recognition, that all diseases whatever, arising from all causative agents whatever, consist of greater or less depressions and congestions of the vital energies of such departments of the organization as are implicated in them; and that they consist of such depressions of vitality, not only during the predisposition of the system to their reception, when exposed to them, but at the very instant of their entrance into it; for notwithstanding they thus gain their entrance through their stimulant operation, yet they do so by overpowering the resisting,—the conservative energies of the organization for a longer or shorter time, to a greater or less extent, by their depressive operations;—until, in ordinary cases, recuperative excitations are either favourably, or feebly and inefficiently, or spasmodically and convulsively raised;—or not at all, according to the nature and concentration of the causative agents, and the conservative operativeness of the nervous organization. All causative agents of disease therefore, invariably act to the depression of nervous energy, and continue so to act, until expelled the system, or productive of death. The most numerous and destructive diseases afflicting mankind, arise

from noxious stimuli, and they are very numerous and various, and contrary to the belief of all medical philosophers, in all ages, they invariably operate to the production of depressions and congestions of the vital energies, of such departments of the organization, as are either primarily or consecutively invaded by, and receptive of them:—never under any circumstances, to the excitation of increased actions, as manifested in the arterial circulations, or any other departments of the organization. It is self-evidently impossible, even to conceive, that noxious stimuli should, under any circumstances of application, act otherwise than to the enfeebling of nervous energy;—therefore all the irritations and inflammations, and fevers, occurring and persisting, during the continuance of the pathological conditions, are salutary productions of the *vis medicatrix naturæ*. As are the pathological, therefore, such will be the recuperative phenomena.

The philosophy of the relationship existing between them is therefore established; and it is obvious that they will both be influenced in a manner corresponding with the greater or less maturity of the causative agents, and the state of strength and vigour of the resisting powers of the constitutions respectively receptive of them. From the first and lowest, therefore, to the last and highest maturity of causation, misasmatically and constitutionally considered, there will be found numerous gradations of this, and all other pestilential epidemics, characterized by pathological and recuperative phenomena, corresponding with such causative variations. The first and lowest are usually productive of pathological phenomena very soon succeeded in general, by free and open recuperative excitation;—therefore of a much more limited number of singularly anomalous recuperative manifestations; and all the highest gradations of this pestilential epidemic, when characterized by the ardent sthenic diathesis of recuperation will, if unchecked by appropriately philosophic medication, not only run to the production of disorganizations, and obstructions, and consecutive congestions of nervous

energy, infinitely more fatal and incurable than the primary; but likewise to the production of a greater number of anomalous, pathological, and recuperative phenomena, as manifested in the organization, from the primary invasion of the noxious agents, till they gnaw their way to the destruction of vitality, or are eliminated from the constitution by the salutary operations of the conservative powers. But it is always particularly to be recollected, that this epidemic, when originated by the very highest concentration of causative maturity, is invariably characterized recuperatively, by feeble and unavailing irritative and inflammatory, or febrile, or both,—or spasmodic and convulsive, or no recuperative manifestation at all. In all these pestilences of very highest gradation, when thus unavailingly characterized by the low typhoid, and ataxic or adynamic diathesis of recuperation, there will be found a more and more numerous variety of anomalous, pathological, and recuperative phenomena, according to the varying intensity of causation. Such is in general terms, the true philosophy of this and all other pestilential epidemics, as to their causative gradations, both pathologically and recuperatively considered,—we cannot now descend to particulars,—our object being exclusively to unfold in general terms the true philosophy which should guide and direct us, not only in studying this, but all other epidemic pestilences. We shall now, therefore, notice but one proof of the truth of our pestilential causative gradation, which is conclusively demonstrative of it, without adducing any other, viz:—that in the southern and intertropical climates, where these pestilences are of ordinary production, in epidemics of the lowest causative gradation, strangers and such as have been but a short time residents, are almost exclusively the only persons invaded by them:—whereas, in the epidemics of these regions which are originated by higher maturity of causation, and more particularly, by the very highest, the natives and those long resident in, and seasoned to such regions, are liable to be at-

tacked;—and even the brute creations become more or less poisoned by the concentrated virulence of the noxious miasmata originating them;—as happened during the Athenian and Egyptian plagues, and a vast variety of others since those times.

The truth of all the observations we have made respecting this pestilential epidemic, will be readily admitted by all the talented and experienced practitioners in southern and inter-tropical climates particularly; and a philosophic observation of the operations of the exclusively causative and continuative instruments of our vitality, will alone conduct them and us to the comprehension and appreciation of all the pathological conditions, characteristic not only of this, but of all other pestilential epidemics, the cholera included, which have excited for their expulsion from the organization by the conservative energies, irritative, inflammatory, febrile, spasmodic, convulsive, or any other more mixed and anomalous recuperative manifestations, or none at all,—however singularly irregular they may be presented to philosophic observation, or however singularly dissimilar to the more ordinary recuperative manifestations of the more ordinary diseases, denominated febrile by the nosologists.

Epidemic yellow fevers are therefore to be philosophically considered as plenarily rich in pathological and recuperative phenomena, varying in correspondence with their causative variations, miasmatically and constitutionally considered;—so are all other pestilential diseases, as well those restricted to localities, as those traversing and desolating the earth. However different from each other the poisonous materials compositive of them may be, when received into the organization, they become productive of pathological and recuperative manifestations acting on the same general principles, in all cases to the greater or less depression and congestion of the nervous energies;—which are to be philosophically considered, invariably, as proximately operative to the production of recuperative excitations, sooner or later of the

sthenic or asthenic species, according to the greater or less diminution or prostration of nervous energy, or to no recuperation at all.

We may well therefore repeat, that not only the greater or less maturity of causation in the noxious agents originating such pestilential diseases, as are more or less exclusively restricted in their ravages to localities, as the plague, bilious and yellow fevers, typhus fevers, &c.—but also the greater or less strength and vigour of vital resistances manifested in the constitutions respectively receptive of them, are to be taken into thoroughly philosophic consideration, in order to appropriately recognize and appreciate their numerously varying pathological and recuperative characteristics, not only in the same, but during the different seasons of their prevalence, in the same, as well as different localities. We repeat this, because we wish that it may be distinctly noted and recollected, that unless we constantly have in view these truly philosophical causes of the variations of the pathological and recuperative phenomena characterizing not only these, but all other pestilential maladies, and all other maladies in a greater or less degree from whatsoever causative agents arising, we shall never reach the philosophy of medicine;—but be forever practising ignominiously in the routine and bibliothecal manner which leads exclusively to the confirmation of ignorance and stupidity, and in fact to more or less empiricism in the treatment of all diseases, from all causes;—for, the philosophy of no one disease whatever can be understood without recognizing the whole of the philosophy which we have unfolded as pertaining to yellow fevers.

The whole of our philosophy thus delivered, calls for one only axiom in the therapeutic department of the science, which when appropriately recognized and estimated, will lead the practitioner direct to the adoption of such medication, as will most effectively eliminate the morbid sensibilities, constituting any disease whatever, from the organization. This axiom will be instituted in due time; after we shall have more fully and satisfactorily demonstrated it to

be the only one required by the true philosophy pertaining to every description of morbid sensibility which can now or ever afflict the organization of man, under any circumstances whatever to which he may be subjected in any regions of our creation. In the mean time, as at the present writing, the cholera asphyxia is devastating extensive regions of our own country, and is a disease more admirably calculated, probably, than any other epidemic pestilence, for proving beyond all possible disputation, the truth of our fundamental proposition, that the nervous system is exclusively the whole system of man;—we shall bestow on it a few observations, which will if possible, more fully illustrate our philosophy.

It may perhaps be deemed presumptive in us to undertake an analysis of spasmodic cholera,—a disease we have never seen raging epidemically;—but it must be recollected, that our philosophy opens directly to palpable view,—to unhesitating, unavoidable recognition, all the principles required for analyzing all diseases whatever, to such satisfactory demonstrative extent, as they can now, or ever, be made susceptible of, this side of eternity. It will not therefore be considered, that we are occupying forbidden ground, if we appropriate to our use such descriptions of it as have been communicated by the most eminent practitioners, who have seen and witnessed and studied it, in the several regions of the earth, particularly where it has from local causes been rendered assumptive of the highest poisonous concentration of malignancy :—for although the various descriptions which have been given of it, in various regions of the earth where it has prevailed, be in many respects very dissimilar, and the philosophical speculations respecting the disease, materially different from each other; yet our philosophy forthwith developes all the principles to be put in requisition for reconciling and forever settling all the discrepant descriptions and speculations which have been elicited by them, respecting this desolating scourge.

By the inductive process of ratiocination, it has been satisfactorily settled by most of the most distinguished of our

medical philosophers, that the causes of all our epidemic bilious and yellow fevers, typhus fevers and plagues, with all their numerous gradations and correspondent complexities of modification, are known to originate from the deleterious miasmata evolved during the dissolution and putrefaction of vegetable and animal substances separately;—or, as is most usually the case, from a combination of both. All these, and several other epidemic pestilences, are restricted to particular regions of the earth, and generally to particular localities in such regions. And, when it is appropriately considered that this is the nearest approach to truth, in the way of their causation, which has or ever can be made, that it is simply thus known that they all arise from noxious stimuli thus engendered and denominated *vegeto-animal miasmata* or *malaria*, totally incapable of analysis, and therefore of positive demonstration, by any philosophical machinery within the reach of man, because invisible, intangible, &c.—much less can it be expected, that even this approach to truth can be mastered by any philosophical investigations that may be instituted by man, respecting the component elements of the noxious agents originating epidemic influenzas, choleras, &c. that occasionally traverse and desolate much more extensive regions of the earth. We know that all diseases must arise from material causes, in a solid, liquid, or gaseous state, and as the first mentioned class of epidemics are known to arise from malaria, so the philosophy of analogy leads us to recognize the latter class also, as arising from malaria, of more extended subtile and penetrating atmospheric or telluric formation, or of a combination of both; and all subject as to their causation to some more remote planetary or other influences, operating to the production of the noxious miasmata originating cholera. There are many reasons which might be adduced, from appropriate considerations, bestowed on the atmospheric changes which have for a few years past, been so manifestly subjected to philosophic observation, to fortify this opinion.

But whatever may be the subtle, penetrating, and malignant nature of the causes of cholera, it is certain that they have originated in the different regions of the earth which have been invaded by them, very different pathological and recuperative phenomena; and therefore, that the noxious stimuli and constitutions receptive of them, must have been matured in malignancy, in a manner appropriately corresponding to such varied malignancy of effect. It is particularly worthy of philosophic observation, that the causes which originated this disease in many of the Asiatic regions, must have been matured to the very highest point of pestilential concentration;—as thousands on thousands were struck as instantly dead by them, as they could have been by lightning;—and millions on millions of them, in from one to less than twenty-four hours, without any premonition. And it may be also very appropriately observed, that the causes productive of this pestilence throughout Asia, were much more matured than those productive of it in Europe;—and those in Europe much more so, generally, than those in our own country. From India, or any other parts of Asia, ravaged by this epidemic, we hear little, if any thing, said about premonitory symptoms, by any of the distinguished physicians who witnessed it there. It is in Europe we first learn that this disease is always preceded by premonitory symptoms, easy of removal, and therefore of the prevention of spasmodic cholera; and in our own country, we have heard still more of these premonitory symptoms,—the removal of which prevents the dread cholera. The causes of all these different opinions are obviously to be attributed to causative variations:—which settles at once the discrepancies among the medical philosophers in the various parts of the world which have been ravaged by this dread pestilence. It is with this, as with all other pestilential epidemics, travelling so much in darkness, that as is the maturity of its causes, and the state of predisposition to their reception in the organizations when exposed to, and receptive of them, such must, and inevitably will be, in a cor-

responding degree, the characteristics of the pathological and recuperative phenomena induced by them. We see that in Asia, where endemic and epidemic choleras have so often occurred of highest maturity of concentration, that the instant of invasion is generally, either death, or irretrievable collapse, of the total vital energies of the organization; and that in none of these cases is there any division into stages, that can be recognized by true philosophy. There are no premonitory symptoms,—no recuperative phenomena instituted by the conservative powers of any avail, or that can be discerned or recognized by other than legitimately philosophic observation:—all are in fact, or may be so considered, as to their ravaging effects, pathological phenomena, prostrating the powers of life beyond redemption, either instantly, or in a very few hours;—unless by appropriately potent medication, reaction can be instituted, and rendered conducive to the resolution and expulsion of the pathological phenomena. The true Asiatic cholera therefore, cannot be philosophically recognized, as divisible into stages. If, therefore, the very highest grades of cholera, arising from the very highest and most matured malignancy of causation, and therefore productive of the most perfect and matured cases of it, are not divisible into stadia;—with what show of philosophical plausibility can the milder grades of it, arising from causes of correspondent mildness of maturity, be considered as scientifically entitled to such divisibility? The truth is, that from the very mildest grade of pathological condition constituting cholera, to the very highest, which extinguishes vitality with the rapidity of lightning, true philosophy admits no division, or separation of this malady, into stages;—but recognizes it as being one and the same condition of depressed and congested nervous energy, differing exclusively in degree. The noxious stimuli originating all the milder and medial grades of cholera, very conspicuously manifest their ravaging actions, very exclusively in general, on and in the assimilative department of vitality, destroying the tone of the nutrient, absorbing, secreting, and

exhaling vessels,—even in the mildest grades, when characterized by simple diarrhœa, and occasional vomiting:—and if these pathological conditions be suffered to progress, unchecked by appropriate medication, the mucous and serous fluids soon commence running out profusely, from the innumerable toneless and patulous extreme vessels of the alimentary region. And not only are these innumerable myriads of extreme vessels rendered torpid and toneless in the commencement of this disease, even in the mildest cases, but the total glandular apparatus of this extensive department of the organization, nearly prostrated to the prevention of secretion,—and in all the medial and higher grades to total prevention. Diarrhœa therefore, as maintained by many among the ablest physicians, is not a salutary effort of nature, but a pathological condition, inevitably and rapidly running the organization to destruction,—if not forthwith subdued by philosophic medication;—and this with occasional nausea and vomiting, are to be considered as among the incipient effects arising from the deleterious operation of the noxious agents, after they have mastered the resisting powers of the constitution, and attained their fixity in the nutrient department of it. It is of the highest importance, therefore, that practitioners should recognize diarrhœa and vomiting as the commencement of one, and one only, train of pathological phenomena, which run to the rapid extinction of total vitality, unless impeded by favourable recuperation, or appropriate medication. The stage of collapse has, in fact, already commenced;—the stage of invasion is the commencement of the stage of collapse; and there is but one stage philosophically belonging to this, or any other disease. The pathological phenomena constitute but one indivisible stage, or train of morbid actions, leading to the death of the whole, or a part of the organization, as the case may be, unless prevented by the recuperative excitations of the conservative powers, or appropriately philosophic medication. The analysis of all the pathological phenomena characterizing all diseases whatsoever, however locally or generally af-

fecting the organization, will conclusively prove this position. And surely when we appropriately investigate, and render duly philosophic consideration to the indubitable fact, that the pathological phenomena primarily characterizing cholera, when unimpeded by favourable recuperative excitation, or appropriate medication, not only so rapidly increase in severity, but by the continued and unchecked ravagings of the morbid agents, have superinduced upon them numerous other pathological conditions which concomitantly run the organization to such swift destruction;—surely it must be admitted, that such pathological phenomena are not philosophically divisible into stages. Surely the pathological phenomena constituting this disease, therefore, should be more philosophically understood and appreciated, than they have been; and their separation from the premonitory symptoms, (if physicians insist on recognizing such symptoms,) philosophically effected; and not blended and intermixed with each other to the constitution of such farrago of confusion, as some authors have made out of them. The premonitory symptoms, if retained at all, should be philosophically restricted, exclusively, to such manifestations as are exhibited by the organization during the contention between the noxious agents and the resisting powers, until either the first or last have gained the victory. These are the only true premonitory symptoms of cholera, and these are never manifested at all, when the noxious stimuli are applied to the organization in their highest state of malignant concentration, because they pathologize it from the moment of invasion, beyond the power of contention, or any available recuperation. We thus designate to the public authorities and their physicians, the true premonitory symptoms, if they must be retained at all, and philosophically exhibit to them for recognition, the true time when their sanatory exertions may be crowned with most success; for at this time, which is longer or shorter, according to the power of the noxious agents, or the resisting abilities of the constitution, the noxious agents might, by appropriately philosophic medication, be com-

pletely vanquished in general, and the pathological phenomena consequently prevented.

Neither the symptoms of depression of nervous energy made on the organization during the premonitory period of this disease, nor the resisting or recuperative excitations raised by the conservative powers for removing them, and preventing their entrance into the system, need here be enumerated;—because they will be readily recognized by all philosophic observers and practitioners of medicine. Our present object is to show, that authors and practitioners in general, have mistaken the true pathological phenomena supervenient to the entrance of the noxious stimuli into the organization for sanitary phenomena; and to show the baneful consequences which have so obviously ensued from such misapprehension. These baneful consequences need no enumeration here;—our business is exclusively with the philosophy of medicine;—on the true comprehension of which, depends our ability for appropriately designating to the public authorities, the institution of the most efficient measures, for preventing and removing, or meliorating their causes, both as they are subject to our observation in the noxious agents, or their sources, and in the constitutions of those exposed to, or receptive of them.

We have thus indicated the true premonitory symptoms of cholera to the recognition of all intelligent physicians who may have predilection for them,—and shown that the true pathological phenomena constituting it, are philosophically indivisible into stadia. The beneficial consequences which would result to society, from recognizing and appreciating this important portion of the philosophy of medicine are too easy of apprehension to need enumeration.

We proceed therefore to observe, that with the exception, perhaps, of the *sudor anglicus*, no other pestilence has ever occurred in our world, which generally from the primary entrance and fixity of the noxious stimuli causative of it, has so overwhelmingly prostrated, even in the general run of the mildest cases of it, such an extensive department of

the organization. The noxious agents, to a greater or less extent, strike at once, even generally, in the mildest cases, with such torpidity, not only the ganglionic department of the nervous organization in the assimilative regions of vitality, but the very cerebro-spinal radicles of total vitality are affected generally with such torpid and paralytic conditions, that they are rendered utterly incapable of instituting any actions, having any similitude to favourable recuperative excitations. The extremities of all the vessels, of all the nutrient organs, are quickly opened and converted into sluices for draining off the waters of life; and the sensorial energies so paralyzed, that they are completely incapacitated, even generally in the mildest grades of this disease, from raising any effective recuperation; and in the medial grades generally, nothing more than the feeblest and most inefficient febrile or inflammatory recuperation, in concomitancy with occasional tremors, twitchings, and cramps, or spasms and convulsions, which are nothing more nor less than such abortive attempts as are made by the torpid, sensorial, and spinal radicles, to institute more favourable recuperative excitation. And it is to be particularly remarked and noted, that this position is unequivocally demonstrated by an appropriate consideration of the fact, that in the highest grades of this malady, the central energies of the organization are totally paralyzed, to the preclusion of exciting even these abortive spasmodic manifestations of recuperation. In these highest grades, paralysis of the total organization has so fixedly and irremovably occurred, that the central radicles of vitality are so overwhelmed by the noxious stimuli,—that they are deprived of the power of instituting even such feeble movements in the nutrient region of vitality, as to enable the extreme vessels to pour out the vital fluids by vomiting or purging. In such cases, confirmed paralysis has seized the organization,—a total occlusion, or blocking up of its vital powers has occurred, and total death either takes place instantaneously, or, if it be feebly protracted a few hours, none of the pathological conditions characterizing the

milder and medial grades are to be seen, or in any manner recognized;—and if in any such cases, recuperative movements are to be discerned at all, they will be exclusively manifested in the last gaspings for the continuance of life, by convulsions.

These observations are applicable exclusively to the very highest, among the highest grades of cholera, when terminating life instantaneously, or nearly so. In other cases amongst the highest grades, but not quite as high, where life lasts a few hours, both pathological and recuperative phenomena will be manifested,—but exclusively to philosophic observation. The intelligent practitioner will readily recognize, that during this short train of pathologic ravaging, none but the most ineffective and unfavourable recuperative excitations can be raised by the torpid sensorial radicles of vitality. In fact, all the recuperative movements discernible in the organization when thus saturated by pathological ravaging, consist of occasional spasms and convulsions,—till toward the close of life, when they cease altogether, from total torpor of the innervating centres. In these cases, no febrile or inflammatory movements are to be recognized in the circulations, amounting to any thing in the similitude of reaction;—for the pulse is either more or less feeble, quick and contracted, or slow, laboured, and struggling, from the very commencement of the entrance of the noxious agents causing such pathological conditions; and the respiration equally laborious, oppressed, and struggling, evincing the nervous foundations of the organization to be affected by the poisonous stimuli to the preclusive extent of raising any other, than spasmodic or convulsive recuperation, or none at all.

We have made these few observations on cholera for the purpose of showing how important it is, in estimating the character of any disease, to attend to its remote causative gradations, as well as the causative gradations manifested to philosophic observation, in the susceptibilities of the constitutions of those exposed to the noxious agent, or agents ori-

ginating it. We have made them also for the purpose of showing the true premonitory symptoms of this disease, in all such cases as exhibit them at all;—and for showing the true pathological phenomena constituting it, and separating them as they ought to be, from the premonitory phenomena; and finally, for showing the recuperative phenomena of the conservative powers, and separating them philosophically from the two former sets of phenomena. The indispensably philosophic necessity of all this showing, will not be denied or disputed, when we reflect on the immensely varied gradations exhibited by this epidemic pestilence:—that the premonitory symptoms are only conspicuously apparent to observation, in the very mildest grades;—in all the medial grades much less so;—and in the highest, not at all. That the pathological phenomena are conspicuously apparent in all the milder, medial, and many of the highest grades,—but in the very highest, not at all;—the organization being so paralyzed and deadened by the noxious stimuli, that it is incapable of action sufficient to develop its pathological condition by any signals that can be recognized by any other than the true philosophic practitioner:—and that the recuperative phenomena manifested in the mildest grades are the most favourable;—in the medial much less so;—and in the very highest, discernible only by spasms and convulsions, either occasionally or coexistently, with the total extinction of vitality;—or by none at all, that can be rendered exhibitiv to ordinary observation.

From all this showing, we derive proof demonstrative, that the nervous system is the one and only system of man's organization;—for we see that the death of the circulations, respiration, and of all the functional operations, pertaining to all the organic structures, contained in the extensive departments of assimilative vitality, may take place prior to the total extinction of animal life,—as is evidenced in many cases of this disease, by spasms being excited by the sensorial power of the cerebral centre, long after the total cessation of vitality in the nutrient region of the organization;—

showing conclusively, to philosophic observation, that the cerebral centre of the organization of man is the grand focus of radiation, for his mortal and immortal existence.

The baneful consequences which ensue to the public, from being told by their physicians, that diarrhœa and vomiting, in their commencement, are to be considered by them as the phenomena precedent to cholera, we hope are now made apparent to their observation;—and that it is therefore of the very highest importance to the public safety, during the ravages of this epidemic, that their physicians should recognize, and philosophically appreciate and discriminate between the true pathological and premonitory phenomena. Although these incipient pathological phenomena may in general, in their very commencement, be eliminated from the system by appropriate medication, in constitutions which, previous to the reception of the noxious stimuli, were tolerably sound and vigorous, yet such elimination from unsound constitutions must be considered totally impracticable, for obvious reasons, which we have fully presented to philosophic observation and unavoidable recognition.

The only effective procedure to be forthwith instituted for saving all such from destruction, is simply to apprise them of the indispensable necessity of applying for the best medical aid, from the very instant of the commencement of the true premonitory symptoms. The least weariness or lassitude of feeling, during the existence of this pestilence, should not be overlooked or disregarded;—the physician should be at hand, who may then, nearly, in all cases, and in all constitutions, by appropriate treatment, vanquish the noxious agents, and prevent their actual entrance into the organization assailed, and thereby preclude the occurrence of that pathological phenomenon diarrhœa, which inevitably sends to swift destruction all those affected by it, who were previously debilitated, from whatsoever causes;—and too many of those who were previously sound and vigorous, in despite of the most appropriately philosophic medication. When we consider that this incipient pathological phenomenon,—

this simple diarrhœa, as it is called and considered by many of our physicians, when designating to the public authorities the premonitory symptoms, arises from the toneless patulous condition of the innumerable absorbing, secreting, and exhaling vessels, of the alimentary region of vitality, the importance of discerning and distinguishing the true pathological from the premonitory phenomena, need not be insisted on. Indeed this simple diarrhœa, which has been considered by a number of our distinguished practitioners as a premonitory symptom of cholera, is but the commencement of the toneless condition, frequently in fact, to a greater or less extent, of the total organization, but in all cases of the nutrient organic department, and if not rapidly arrested, leads forthwith to the destruction of the life of the blood, and to the thorough arrest of all the vivifying operations pertaining to the alimentation of the organization. The vital fluid is soon separated into its constituent elements, and the serous, saline, and albuminous portions of it are profusely poured from the system, through the toneless myriads of the patulous extreme vessels of the alimonious region;—consequently, those component parts of the vital fluid, most easily running into the putrefactive fermentation, being drained from the system, the susceptibility of the dead body to corruption is very much retarded. This explains the reason of the slowness of the body in becoming assumptive of the putrefactive process after death, in all cases of this disease, when characterized by such profuse drainings of all the component parts of the vital fluid, except the fibrin, gelatin, colouring matter, and some portion of the albumen, which become stagnant and coagulative in the large and deep-seated vessels near the heart, in the large vessels of the portal region, venous synuses, &c.

This separation of the blood into its component parts, and running out of the waters of life, explains the reason why cholera in all its grades thus characterized, is precluded from bringing into its list of pathological phenomena the hæmorrhages and black vomitings of yellow fevers, malignant

typhus, &c.—and the reason why they do not occur in the highest grades, is obviously attributable to the short duration of the disease, and the total paralysis of the organization. It should therefore be observed and philosophically considered and appreciated, that in these very highest grades of the disease, where the issue of the waters of life has not occurred at all, or to partial extent, that putrefaction of the body may and does occur, as soon after death as in bodies dead from the most overwhelming grades of yellow fevers;—and in both cases, for reasons which will be fully recognized, by the philosophic practitioner. It should also be observed, that the extinction of vitality in these highest grades of cholera, is at once complete, thorough, total;—and consequently, that the dead body does not longer retain its heat, than it does in bodies dead from yellow fever. The reason of which is, that in the more ordinary run of choleras of the mildest and medial grades, characterized by profuse drainings of the vital fluids from the nutrient region of the organization;—the organic life of that region is totally extinct long before the animal life of the cerebral centre, which for several hours in many cases, continues operative to such extent, as to prevent the body from passing totally under the dominion of physical laws.

We have made these few observations on cholera for the purposes already mentioned, but more particularly for settling its premonitory symptoms on such basis, as is demanded by true philosophy. We have assigned to these premonitory phenomena, (if they must be retained,) their legitimately philosophic location; and shown, that they are to be considered pathological, and not recuperative phenomena, for which they have been mistaken by many distinguished physicians.

But we have now further to observe, that no disease has ever elicited so much talk about premonitory symptoms as this has done, amongst the majority of the ablest practitioners both in Europe and our own country, except a very few amongst the very ablest and most experienced of them, who

can see no tenable philosophy for all this talk about such symptoms, when it is considered that the perfection of the disease, as it appears in its highest grades, is never preceded by any recognizable premonition. The truth is, that there are no premonitory symptoms belonging to this, or any other disease whatever. Strict philosophy requires, that all the symptoms should be considered as pathological or recuperative, from the very instant of any the least percipieny of deviation from the salutary actions of the organization. For the state or condition of healthy vitality is not a forced state. It is in every healthy system, a calm, equable reception, flow and distribution, of pleasurable and salutary sensibility, from the several salutary stimuli ordained by Deity, for the creation and preservation of man's organization;—and life can never be, with any show of philosophy, considered as a forced state, except when assailed by the causative agents of disease. From this instant, the true pathological phenomena commence, consisting in general of more or less sense of debility, dullness of sensation, lassitude and weariness of feeling, inaptitude for motion, &c.—accompanied, or sooner or later succeeded, by recuperative excitations, as manifested in the respiratory and circulatory departments of the organization, in all cases in which the vital energies are not overwhelmed by the causative agents, to the preclusive extent of exciting such recuperative movements. The characteristics of the pathological phenomena will of course exclusively depend on the nature and action of the causative agents on the organization, and the abilities of the conservative powers for resisting their deleterious operations; and the recuperative phenomena will be philosophically characterized in correspondent manner. However slightly, therefore, the causative agents may affect any department of the organization with debility and depression of its nervous energies, and however easily they may be resolved and eliminated from the system by the *vis conservatrix naturæ*, or appropriate medication, still, all such manifestations of nervous depression must be philosophically recognized as pathological phenomena, as

long as they remain thus deleteriously operative, on or in, the organization. Philosophically speaking, therefore, we cannot recognize premonitory symptoms as scientifically pertaining to any morbid sensibilities whatever, and they should be expunged from the philosophy of medicine. We have restricted them as above, exclusively where they ought to be, if retained at all, on account of the very great predilection of the profession for them;—but we reject them in toto,—because totally unphilosophical, and because their rejection would aid the cause of philanthropy to much greater extent, than to recognize and found our humane exertions on the location we have given them, in consequence of the predilection so eagerly manifested for them by the profession.

Since writing the above, we have seen and attentively studied and treated a few cases of cholera, of every grade except the very highest,—from which experience we derive positive confirmation of all the observations we have made respecting the philosophy pertaining to this epidemic—and derive also proof positive, that from analyzing this, or any other morbid sensibility, arising from any other morbid agents, when concentrately pathologizing the organization, we unfold forthwith to inevitable recognition the universal philosophy of medicine, as it should be, and is now, and must remain, till man be disenthralled from his terrestrial—and regenerated for his everlasting vitality.

In closing our observations on cholera, we may remark, that some of our ablest practitioners, have viewed the term cholera for this disease, as a gross misnomer. Nosology is useless to the talented practitioner;—true philosophy, his unerring beacon. Cholera is a misnomer, and philosophically considered,—every disease however originated, has been erroneously nosologized;—but this has received a name quite as appropriate as any of the other morbid sensibilities, from any of the other causes. The ordinary cases of cholera arising sporadically, during the hot summer months, from ordinary causes, are usually, sooner or later, after the depressions of nervous energy constituting them have been re-

moved, either by nature, or art, characterized by copious discharges of bilious matter, more or less vitiated.

In all such slight deviations from the salutary standard of action, thus characterized, this term for the disease, would on superficial examination, appear to be appropriately philosophical;—but, whenever, the noxious stimuli act depressively of nervous power, to the extent of diminishing or suspending not only the biliary secretion, but in a greater or less degree, all the other secretions, and depraving the elaborating energies of the organization to the prevention of eliminative recuperation;—the utter worthlessness, of all such nosologizing, as has been heretofore exhibited to the world, is at once recognized by the philosophic practitioner of medicine—and by him exclusively.

Similar complaints of misnomers have been often made by the highest oracles of the profession, whenever epidemic yellow fevers have been committing their ravages in our cities. Would such complaints have been made by them under the recognition of the true philosophy of disease?

Through all ages, the same complaints, from the same sources have been made, on the irruption of pestilential epidemics. The sages of medicine have yielded such philosophy, as they had,—luxuriated in hypotheses, and resorted to experimental medication.

Would such have been the case under the true philosophy of the laws regulating the salutary, as well as insalutary operations of the organization of man, from whatsoever causes arising?

No—true philosophy is never unsettled—steadfast as creation's basis, it pursues a straight onward course to legitimate results;—to harmony of sentiment, concordancy of action, and to community of philanthropic exertions, in the cause of suffering humanity.

Spurious philosophy—baseless as the fabric of a vision—restless as the whirlwind,—is unceasingly luxuriating in the wildest hypotheses, and sophistical argumentations for sustaining them;—and pursuing an infinity of devious coursing,

all leading to illegitimate conclusions,—to the confirmation of errors and prejudices, and to interminable wranglings, between brethren of the same profession.

To proceed in the illustration of our philosophy beyond all contradiction, we shall examine a few of the highest grades, of a long catalogue of diseases, which have always been considered and denominated nervous by the nosologists. We have proved that true philosophy utterly rejects the recognition of premonitory phenomena, as pertaining to any diseases whatever:—our examination, therefore, must be exclusively confined to the causative agents, their pathological consequences, and recuperative excitations characterizing them. And here it is forthwith to be observed and noted, that all the medical philosophers and nosologists, who have written on this extensive class of morbid sensibilities, have uniformly blended and confounded the pathological and recuperative phenomena together, in one chaotic jumble,—or rather, particularly, in all their highest grades, have assigned all, or nearly all, their characteristic manifestations to the pathological department. They have invariably considered the irregular and tumultuous agitations of the nervous organization, as exhibited to observation in the highest grades of these diseases, by twitchings, cramps, spasms, and convulsions, as exclusively pathological phenomena;—when in truth, philosophy demonstrably proclaims them to be nothing more nor less than recuperative phenomena;—abortive in general, we admit, but such and such only, as the percipient centre of the organization, under the depressive effects of the true pathological phenomena constituting these diseases, may possess the power of instituting. Let us examine a few of these diseases:—in the first place, tetanus, for instance, one of the highest grades of the class idiopathically or traumatically considered;—our business is to indicate the true pathological and recuperative phenomena;—to separate them, and assign them their respective provinces in the philosophy of medicine. The conservative or resisting power of the organization, will not in this philosophical age of me-

dicine, be denied by any of our most talented, experienced, and philosophic practitioners. They will readily recognize, and philosophically separate, the true pathological conditions constituting idiopathic tetanus, from the recuperative excitations raised by the conservative powers;—we shall, therefore, not examine and enumerate them, but bestow a few observations on the traumatic kind, because characterized by manifestations of deeper depressions and congestions of nervous energy, and more intensely and uncontrollably ardent recuperative excitations. What then are the pathological phenomena constituting the morbid sensibilities characterizing traumatic tetanus? We can be at no loss to answer this question, when we consider philosophically the nature of the lesion, operating in its effects, to the production of this species of tetanus. A large nail, for example, penetrates either through, or nearly through the foot, lacerating thousands of nerves, in the cutaneous, tendinous, and other compact nervous structures,—the inevitable consequence of which must, in general, be in susceptible constitutions, particularly in the hottest seasons of the hottest climates, productive of the deepest depression and congestion of the vital energies, in and surrounding the lacerated region, when not favourably cured, either by nature or appropriate medication. It seems never to have been duly considered, that the ragged and jagged tearing asunder of so many thousands of nerves, and compact structural condensations of nervous power, must of necessity, originate the very highest grade of morbid sensibility, under the circumstances mentioned. But it seems only necessary now to mention this undeniable fact, to instantly insure its admission and philosophic appreciation. The morbid sensibility thus induced then, in and around the lacerated region, is of the most concentratedly congestive description. The lacerated structures are all, not only supplied with, but exclusively composed of, myriads of nerves, which have consequently become receptive of morbid sensibility, of the most overwhelming description.

When these overwhelming pathological phenomena have originated abortive spasmodic recuperation, in what manner can they be eliminated from the organization? The lacerated region has dried up, and apparently healed, without the superintention of such inflammatory recuperation, as is in all such cases, indispensably necessary to the production of supuration, sufficiently profuse to insure the elimination of the morbid sensibility, and prevent the occurrence of this horrible malady. Under such circumstances, in susceptible organizations, exposed to the morbid operation of excessive heat, in favoured localities, traumatic tetanus, in some form or other, will be most certainly manifested to observation.

In what departments of the organization then, when thus deeply pathologized, are we to look for, or expect such sanatory exertions of the conservative powers, as may prove effectual to elimination of the morbid sensibilities?

If the resisting powers in, and surrounding the lacerated region, have proved inadequate to elimination; or, if it has not been effected through appropriate medication, and we have confirmed tetanus arrayed before us in all its horrors; the resisting powers should be medicated to the production of such inflammatory and febrile recuperation as may, when aided by appropriate regulation of such salutary recuperation, resolve and expel the pathological conditions from the organization, through the appropriate secreting and excreting emunctories. The nervous radicles of the cerebro-spinal regions, the grand originators and distributors, through their messengers the nerves, of all the varied powers, required for the institution and continuance of all the varied functional operations, of the varied organic structures, compositive of the total organization, must be medicated in such philosophic manner, as to be rendered capacitative to the origination and distribution of such nervous power as may be required, for the production of febrile recuperation in the respiratory and circulatory departments of the organization, for resolving and eliminating such intensely morbid sensibility as characterizes this and all other diseases of highest grades,

from whatever causes, when overwhelming the nervous energies of the system, totally to the preclusion of such natural and favourable recuperative excitations, as are indispensably necessary to effect the elimination of all morbid sensibilities whatever.

But the origins of vitality in this disease are so intensely percipient of the injury sustained by the nervous structures of the lacerated region, that all the recuperative excitations raised by them are exclusively characterized by spasms or convulsions, or both, so that the pathological and recuperative phenomena are equally operative to concomitant congestions of nervous power, resembling the congestions both pathological and recuperative, characterizing many of the highest grades of cholera, or other plagues. Tetanus has no fever; and never was, or ever will be cured, in any other way, than by medicating the innervating centres of the pathologized organization to the production of more or less inflammatory and febrile recuperation, according to the exigencies required by the philosophy of the morbid sensibility constituting it. It is therefore of the highest importance that practitioners of medicine should thoroughly understand the philosophy, which should be put in thorough requisition, for the successful treatment of tetanus and many other spasmodic diseases, (as they are erroneously nosologized,) arising from causes productive of equal, or more highly intense and aggravated morbid sensibilities. There is therefore no febrile recuperation raised by the conservative powers in tetanus, and no inflammatory, except such as arises in the capillary circulation of the morbid lesion, and in the immediate neighbourhood of the radicles of innervation, from the ardent exertions made by them, for the production of more favourable recuperation. The sensorial powers, both of the cerebral and, (whatever may be said to the contrary,) spinal radicles of the organization, percipient of the morbid sensibilities, originated in the lacerated region, are so intensely and ardently exerted, that their recuperative efforts are confined exclusively to spasms and convulsions, which, if not con-

trolled and subdued by appropriately philosophic medication, must inevitably terminate vitality. To subdue, therefore, these spasms and convulsions, and thereby extend the recuperative excitations to the circulations, secretions and excretions, the only legitimate outlets through which all pathological phenomena are to be eliminated, we must, after due preparation of the system, by such appropriately debilitating medications, as are particularly demanded by the specific exigencies of the case, exhibit antispasmodic and narcotic remedies in any quantities, no matter how great, which may be found philosophically necessary to subdue the spasms and convulsions, and extend the recuperative excitations to the requisite standard of constitutional operation for effecting elimination; without which, no case of traumatic or idiopathic tetanus ever was, or will be cured. This is the amount of such medical philosophy as should be put in full requisition for successfully treating traumatic tetanus, and many other diseases of equal or superior intensity of pathological and recuperative congestions.

It is not so much therefore, owing to the positively incurable nature of traumatic tetanus, and many other of the highest grades of diseases, from whatever causes originating, that physicians are in general, so unsuccessful in their treatment of them;—as it is to their lack of true philosophy, to direct them to the adoption of the true therapeutical indications. We have indicated in general terms, the nature of such pathological and recuperative philosophy, as characterizes tetanus;—and we may now further add, that nothing more is necessary to the thorough understanding of it, than to simply reflect on the nature of the consequences which may so easily ensue, particularly in hot climates, in susceptible constitutions, from a nail run through the foot, and consequently dividing and tearing asunder the many and various structures composing it;—lacerating many thousands of nerves,—the nerves of the true skin, of the muscles and their fasciæ, and tendons, which are nothing more nor less, than compact condensations of nervous power,

for strength and motion;—of the nerves of the ligaments, bursæ mucosæ, cartilages, membranes,—membranes covering the bones, and the bones themselves;—which are all more or less compact condensations of nervous energy, for purposes too obvious to require enumeration. In the state of health, these variedly nervous structures, for reasons equally obvious, are more or less insensible;—but when wounded, often assumptive of the most exquisite sensibility, and of pathological phenomena, characterized by the utmost intensity of pain and torture;—evinced demonstrably their compact nervous organization. Surely this simple consideration must needs lead every reflecting mind, direct to the recognition of the intensely congestive nature of the pathology of tetanus. If we further reflect, that all the nervous structures thus lacerated, on account of their excessive sensibility, are adverse to the institution of such favourable inflammatory recuperation as is required for eliminating the morbid sensibilities by suppuration, and thereby preventing the disease;—surely we cannot help understanding with equal plainness, the nature of the recuperative phenomena instituted by the radical powers of the organization, when the nervous energies in and surrounding the lacerated region, become incompetent to effect the resolution and elimination of the pathological phenomena. In this and all other local injuries, inflicted on any department of the organization, nature first raises such irritative or inflammatory recuperation in the immediate vicinity of the morbid lesion as she is capable of, for expelling the morbid sensibility by suppuration;—and is frequently successful, even without medication, when structures favourable to suppuration are wounded, or otherwise pathologized;—but the injured parts now under consideration, being adverse to suppuration, are frequently unrelieved by such local recuperation, though struggling to effect it, for several days before the true pathological conditions are formed, which call for the aid of the general or radical powers of the organization. Under such untoward circumstances, all the reasons why the innervating centres become so intensely perci-

cient of the unrelieved congestion of the vital energies of the lacerated region, and act so ardently, as to transcend the powers required of them for the production of eliminative recuperation, and therefore expend their energies exclusively in the excitation of spasms and convulsions, are philosophically self-evident. Or if the vital radicles of the organization, while thus intensely percipient, and spasmodically recuperative, extend their powers at all to the true recuperative departments of the system, such powers of course will be evidenced in the respiratory and circulatory departments, in such an agitated and tumultuous, hurried and flurried, and spasmodic manner, as is correspondent with their own convulsive operations. Surely the philosophy therefore required for the most effective treatment of such fixed, and, by nature, irremovable, pathological, and recuperative congestions, is sufficiently apparent, and summarily comprehended in what we have said above.

This philosophy was put in thorough operation during the treatment of a case of unusually aggravated traumatic tetanus, in November, 1829, in consultation with our esteemed friend, Dr. S. Mordecai. This case occurred and rushed to the development of all its characteristic phenomena with uncommon celerity,—in a strong and previously healthy, vigorous, and athletic, negro-man, about thirty years of age. He had received, ten or twelve days previous to the manifestations of his disease, a punctured wound in one of his feet, from a nail, which had been neglected, and suffered to heal spontaneously, or rather dry up, without appropriate secretion for eliminating the morbid sensibility sequent to the laceration of the nervous structures.

He was presented for treatment with the following essentially characteristic phenomena. His abdominal muscles were tense and rigidly contracted;—organs of deglutition spasmed, nearly to the preclusion of swallowing;—maxillary and temporal muscles affected with such spastic rigidity as to nearly close his jaws,—and quite so, during the continuance of his spasms;—his head and trunk stiff and

fixed, and all the flexor and extensor muscles of his organization, so equally affected with permanent spastic rigidity, that his whole system was perfectly rigid, stiff, and straight, to the thorough constitution of true traumatic tetanus,—attended with all its highest and most alarming symptoms, great tightness and contraction of the thoracic muscles, violent pain and contraction at the anterior extremity of his sternum, convulsively darting to his spinal region;—abdominal muscles violently retracted;—countenance hideously distorted;—eyes immovably fixed in their orbits, &c.

Here were pathological and recuperative congestions of the very highest concentration, and totally irremovable by any other than the most potent and appropriate medication, most perseveringly and untiringly persisted in. The bite of the most venomous serpent, or rabid animal, succeeded by the most copious absorption of their poisons into the circulation, could not have pathologized the organization to more certain destruction, than would have befallen our patient, without appropriately philosophic medication.

In this case the respiratory and circulatory departments of the organization were affected with such tumultuous nervous agitation as characterizes genuine hydrophobia; and which has often been mistaken for fever,—without however manifesting any one of the characteristics of febrile recuperation. Our patient was excessively anxious and alarmed about his situation, as he had often seen the disease, and never known it to have been cured. He was so certain that death must inevitably be the issue of his case, that he positively refused, and for a long time persisted in refusing, to attempt to take any medicine; alleging that it was impossible for him to swallow any thing;—evincing, in fact, nearly the same repugnance to such attempt, as the hydrophobic patient.

With much difficulty we surmounted this obstacle in the case, and commenced our treatment with copious bleeding, which was appropriately repeated several times during the first seven days from the commencement of treatment;—

during which time he was blistered from the nape of the neck to the sacrum, and extensively on the abdomen, and blisters dressed with camph. mercur. ointment:—he was thoroughly rubbed every two or three hours, regularly day and night, with the most pungent and stimulant liniments, and his bowels were kept regularly soluble by castor oil, and injections of oil of turpentine, though given with greatest difficulty. A deep incision was also made in place of the wound in his foot, and dressed with lint steeped in spirit of turpentine, and a cataplasm of mustard saturated with aqua ammon.

In addition to this medication, we gave him from the commencement of treatment, during the two first days, two grains and a half of opium and five of calomel;—the next two days, four of opium and ten of calomel; and the three next, five of opium and ten of calomel, every three hours regularly day and night; which, on the expiration of the seventh day, resulted in the production of a highly agitated and tumultuous species of salivation, but with little, or no alleviation, of pathological or recuperative congestion. We therefore omitted the calomel, and gave him ten grains of opium every three hours during the next four days;—and between each dose of opium, a table-spoonful of musk mixture, from a six ounce phial, containing three drachms of musk, and three of laudanum;—at this time very partial relaxation of spasm in extremities was discerned; and we gave him fifteen grains of opium every third hour during the two next days and nights, which produced a little more relaxation of the contraction in the extremities;—but his head, trunk, and neck continued affected with unabated spastic rigidity. We therefore gave twenty grains every third hour during the next thirty-six hours, which produced further relaxation of spasm in the extremities, and some relaxation of the spasms of the head, neck, and trunk;—to insure our victory, we now gave thirty grains every fourth hour, increasing also the musk and laudanum, which had been regularly continued from the commencement of our opium course, as

well as all the other remediate measures first enumerated;—until, on the evening of the seventeenth day from the commencement of the case, the spasms and convulsive agitations of his system were resolved, with the exception of the spasmodic rigidity of his abdominal muscles, which, by a continuance of the same remediate course for two or three days longer, were also resolved;—the congestive recuperation allayed, and the pathologized condition of the organization so far meliorated, that the nervous radicles of vitality were restored to such salutary condition, as enabled them to transmit the requisite vital influence to the circulations, for effecting elimination of the morbid sensibility from the organization, through the appropriate secretory and excretory departments of it.

It may be remarked in this case, that although the first course of calomel and opium was in nowise operative to the relaxation of spastic recuperation, yet philosophy recognized it as instrumental in the production of very considerable amelioration in anticipation;—as it elicited a much more hurried and tumultuous condition of the respiratory and circulatory departments of the organization, and a state of spurious salivation participative of correspondently tumultuous characteristics;—all evincing, that the obstacles to the incipient institution of the salutary recuperative excitations of the conservative powers, were in their progress to removal.

To thoroughly allay, therefore, the inordinate and convulsive operations of the nervous centres, and enable them to extend their powers to the production of salutary eliminative recuperation, further bleeding, and more diligent frictions were used, and thorough purgation by castor and terebinthinate oils persisted in, for tranquillizing the organization down to the standard required, to enable it to act effectively curative of the morbid sensibilities,—and our main medicating agent, opium, was therefore given, and gradually increased, to an extent which may appear enormous to most practitioners, but not greater than the true medicating philosophy legitimately pertaining to such concentrated patholo-

gical and recuperative congestions, rendered positively and indispensably necessary.

And here it may not be inappropriate to observe, that the successful treatment of the above related unusually severe case of traumatic tetanus—a disease very seldom cured—presents us with a satisfactory and beautiful demonstration of the *modus operandi* of appropriately powerful and philosophic medication, in resolving the pathological and recuperative congestions, characterizing many of the highest grades of diseases, to such extent as to enable the conservative powers to institute the requisite febrile and inflammatory excitations, for eliminating the morbid sensibilities through their legitimate emunctories.

Practitioners of medicine in all ages have been in utter darkness respecting the philosophy pertaining to the nature and characteristics of the highly concentrated pathological and recuperative congestions, constituting not only tetanus, but all other diseases of highest grades, from whatsoever causes arising; and however successful some of our most talented and experienced physicians may have at times been, in the treatment of such diseases,—they have not been so, under the knowledge and guidance of the true philosophy pertaining to them.

The pathological and recuperative phenomena pertaining to traumatic tetanus, it is to be observed, and particularly noted, are not only originated, but continued, by mechanical causes;—by solid substances dividing, compressing, lacerating and wounding, in some way or other, the nervous structure of some part or parts of the nervous organization;—consequently, there is no absorption of deleterious matter, either in a liquid or gaseous state, to render the innervating centres positively immedicable to the elimination of the morbid sensibilities, through the legitimate emunctories. Philosophy, therefore, does not proclaim the incurability of traumatic tetanus to be by any means so inevitably grounded, as those highest grades of morbid sensibilities arising from copious absorptions of virulent poisons, either of the animal

or vegetable kind;—for these, frequently, pathologize the organization to irrecuperation,—to instant or inevitably rapid destruction.

We thus unfold to practitioners such philosophy as will certainly enable them to institute such treatment as will, if appropriately persisted in, generally eradicate the morbid sensibilities constituting idiopathic tetanus from the organization, when not arising from such overwhelmingly deleterious remote causes,—from such virulently poisonous miasmata as are frequently engendered by putrefaction, in the densely populated localities of miasmatic regions, and rendered inevitably operative to the pathologization of the organization, totally beyond the power of recuperation, either by the efforts of nature or medication. Traumatic tetanus, therefore, when occurring in constitutions previously sound and vigorous, we see, may be cured by appropriate medication persisted in to the extent required by the true philosophy pertaining to the pathologized condition of the organization;—and we recognize with equal facility, the total philosophy pertaining to the idiopathic kind, which is indispensably necessary to be put in thorough requisition for eliminating the morbid sensibilities constituting it,—and that it may with certainty lead us to the institution of successful medication for all such cases occurring in healthy constitutions, when not remotely arising from poisonous stimuli pathologically saturating the organization to the total extent of irrecuperation.

Both kinds of tetanus, therefore, should be erased from the opprobrious list of diseases, because not arising from causes which pathologize the organization beyond redemption, except under the circumstances which have been just mentioned and explained.

We may consider ourselves as having now in palpable view the philosophy of the causes which render traumatic tetanus by appropriately potent medication so often curable, when occurring in sound constitutions, and so often incurable in constitutions previously debilitated from any causes.

And we may consider ourselves as having fully in view the causes which render all diseases arising from all causes that are subject to appreciable examination to much extent, curable or incurable. To this conclusion we are inevitably conducted, by considering what should never for a moment be lost sight of by medical investigators, viz. that the central radicles of innervation in the healthy organization are unceasingly operative in preventing the intromission of noxious agents, by imparting to respiration and arterial circulation, such nervous powers as are respectively required by them for animalizing, vivifying, and elaborating all the various structures to their various healthy functional operations. These two grand agents of the nervous centres, while salutarily supplied with their appropriate powers, are incessantly engaged in elaborating the energies of the total organization to the reception of appropriate stimuli from without and within its own domain; elaborating them to the selection and reception of salutary stimuli from without, and within the organization, through its absorbent nervous power, exclusively inherent and operative in the capillary circulation, throughout all its varied organic structures, in the tegumentary envelopes within, and without, and in its various parenchymatous structures. The capillary and venous circulations of the healthy organization are therefore constantly elaborated to an elective attraction, for salutary stimuli, by the nervous centres rendering themselves operative to such effect, through their vivifying apparatus of respiration and arterial circulation. They are thus rendered elective to appropriate stimuli from the physical creations, and to all the variously appropriate stimuli elaborated, in consequence of such election, throughout its variously structured vital domain.

Health, therefore, or an elective attraction for salutary stimuli, consists of the constant absorption, transmission, and distribution of appropriate salutary stimuli to the radical nervous centres, which distribute them in appropriate quantities to their vivifying, respiratory, and circulatory apparatus, for elaborating all the varied energies required by the

varied organic structures, compositive of the total organization. It is therefore obvious, that as noxious agents must overpower this elective attraction, to effect their entrance into any department of the organization, they will proceed to greater or less ravaging extent, according to their malignancy of composition, and to the strength of the resisting powers of the organization; consequently, that the morbid sensibilities constituting all diseases, will be more or less mild or severe, more or less local or general, in degrees corresponding in a strictly philosophical manner with the nature of the causative agents, and the predisposition or idiosyncrasy of the constitutions receptive of them. As is therefore, the nature of the causative agent and the condition of the organization receptive of it, such will inevitably be its effects.

By the inductive process of reasoning, we have intuitive demonstration of the *modus operandi* of the agents productive of both idiopathic and traumatic tetanus; and are forthwith conducted, by the continuance of such reasoning process, to the institution of such *methodus medendi*, as will eliminate the morbid sensibilities constituting them, through the appropriate emunctories, in all cases in which elimination is rendered possible through appropriate medication. Man must sooner or later yield his terrestrial vitality to the causative agents of disease; yet in any, or every case of dis-tempered organization, arising from causes accessible to apprehension and appreciation, by appropriately estimating their effects, and the nervous energies remaining in the constitutions receptive of them, agreeably to the principles developed by our philosophy, we may reach such diagnostic certainty, as will enable us to predict unerringly the consequences which will ensue from appropriate medication.

We have made these few observations, for the purpose more particularly at the present time, of unrolling to the recognition of common sense, the true philosophy pertaining to hydrophobia. This disease, when arising from the reception of a sufficient quantity of the rabid virus in a highly

matured state of malignancy, must in the present state of our knowledge, be considered incurable. In its highest grades it is incurable,—because, the poisonous virus causative of it, is absorbed into the circulations, and through them, the innervating centres, and every department of the organization become pathologized, to the total preclusion of resolving the convulsive recuperation characterizing it, by any medication, to the requisite standard for enabling the conservative powers to eliminate the morbid sensibilities through the legitimate outlets. The rabid virus originating hydrophobia of highest grade is, therefore, so concentratedly malignant, as to poison the vital fluid, and consequently the total organization,—beyond the power of any effective recuperation, by nature, or art. Until, therefore, (if it be possible,) some therapeutic agent, or agents, can be discovered, which will neutralize and expel the virus and its effects from the circulations, so that the morbid sensibilities may be eliminated through their only legitimate outlets, this disease must be considered incurable. The hydrophobic virus, however, like all other agents, acting deleteriously, when absorbed into the circulations, has its degrees of malignancy, and is therefore operative to the production of pathological conditions, in correspondent degrees. The noxious stimuli originating yellow fevers, choleras, plagues, &c., of the very highest grades, are as positively destructive of total vitality, as is the most malignant rabid virus; and equally require neutralizing, or antidotal medication, for their elimination from the organization.

We plainly see, therefore, through the whole philosophy pertaining to this disease :—plainly see that the cases of it recorded to have been successfully treated, must inevitably have been originated by virus much less matured in malignancy, than such as originates the highest and incurable grades; for we may as readily recognize, and philosophically appreciate, the operativeness of appropriate medication in resolving and eliminating the effects of the noxious virus causative of what may be philosophically denominated, the

milder or medial grades of hydrophobia, as we can appreciate the efficacy of appropriate medication in resolving and eliminating the morbid sensibilities constituting the mild and medial grades of yellow fever, cholera, &c.—and in a general sense considered, as respects the operation of noxious agents on the organization, on identical principles.

We can plainly see also, that many of the cases of hydrophobia recorded to have been cured, must have been of the tetanic kind ;—must have arisen from wounded nerves, tendons, &c. without the absorption of the rabid virus into the organization :—for it is plainly to be recognized, that this may often be the case, from the nature of the part bitten being little prone to absorption, as is evidently the case in many of the compact nervous structures most liable to be wounded by the rabid animal.

We can see therefore through the medium of a light, as dazzlingly palpable to philosophic observation and appreciation, as meridian sunshine,—all the causes which render all the diseases of the very highest grades, arising from the highest noxious stimuli, in their states of highest concentration, so difficultly eliminated, and with equal clearness appreciate the reasons, which render appropriate medication so easily conducive to the elimination of all the morbid sensibilities constituting the milder grades arising from their correspondently mild causes.

Tetanus and hydrophobia amongst all the diseases arranged by the nosologists under their class of neuroses, are, pathologically considered, of the very highest grades,—and recuperatively considered, of the very lowest and most unfavourable,—for which reason we have selected them, to settle such philosophy as pertains to them etiologically and recuperatively. This we have indisputably effected. They are both unaccompanied by febrile or inflammatory recuperation, that can be rendered available to elimination, and neither of them can be cured, without raising such recuperation by appropriate medication. The speculations of authors respecting the inflammatory, or nervous character,

of hydrophobia, are totally unscientific, and at variance with all true philosophy pertaining to it, as we have unanswerably demonstrated. The tumultuous agitations manifested in the respiratory and circulatory departments, are spasmodic and convulsive actions;—or such abortive recuperative excitations, as the deeply pathologized organization is alone capable of instituting;—and the marks of inflammatory action supposed to be discovered by post mortem examination,—and of sanguineous congestions, serous and sanguineous effusions, &c. are nothing more nor less than the marks characterizing the sequences, of intensely ardent convulsive recuperation—both as they are exhibited to view in the neighbourhood of the morbid lesions, nervous centres, brain, lungs, &c.

All such wounds as may become liable to originate either of these terrible maladies, should never be permitted to heal spontaneously. If not excised immediately, when practicable or expedient, and the poisonous virus thus prevented from entering into the system, or prevented by appropriate suction, by cupping, &c.;—the wounds should be freely enlarged, and such applications made to them, as will produce such inflammatory recuperation in, and surrounding the lacerated regions, as may be required for eliminating the morbid sensibilities through copious suppuration. Wounds healed in this manner are never productive of either tetanus or hydrophobia. When, however, from the neglect of this simple medication, such diseases are fully formed, any applications to the wounded regions, for the purpose of producing suppuration, are for reasons too obvious now to mention, utterly unavailing. The nervous power in and surrounding the lacerated regions, has expended all its eliminative agency without effect;—the morbid sensibility has become congestive of nervous energy in the highest degree, and the nervous centres have taken exclusively the charge of recuperation into their own power;—and these powers are convulsively and abortively exerted to the rapid expenditure of the vital energies of the system, without the possibility of ef-

fecting eliminative recuperation. In such deplorable pathological and recuperative congestions as characterize traumatic tetanus, we have seen, that true philosophy when put in thorough requisition, may often achieve a conquest;—a glorious conquest, of which the scientific practitioner may well be proud.

It follows, therefore, that if it should be considered necessary, after traumatic tetanus is fully formed, to make any applications to the morbid lesion, they should be exclusively of the emollient and anodyne kind:—consequently, such applications as were made to the lacerated region in the case of tetanus above related, were evidently useless, probably, positively injurious—but certainly, not philosophically indicated.

It is impossible to understand the philosophy of diseases, without studying them in their highest grades;—without thoroughly investigating the nature and characteristics both of the pathological and recuperative phenomena manifested by them, and understanding with equal thoroughness the extent of departure of the pathological, from the healthy physiological phenomena;—and estimating with appropriately philosophical exactitude, the character of such recuperation as may be raised either by nature or art. Without such knowledge, we must forever grope about in darkness, and our practice be forever tentative and empirical;—but with it philosophical and effective, in all cases not by their nature positively incurable. True philosophy designates at once the curable from incurable cases;—and with equal facility designates the appropriate remedies, with their requisite degrees of potency, and modes and quantities of exhibition, for effecting resolution of the congestions, and elimination of the morbid sensibilities. We have selected, therefore, for the illustration of our philosophy, some of the very highest grades of diseases, arising from their respectively and specifically varied causes, and found, that however different the causes and pathological conditions arising from them may be from each other, they are all either accompanied, or sooner or later succeeded,—or never,—by much homogeneity of re-

cuperation, viz. homogeneous, in the sense, that they are all, (however differently characterized in general, or modified in particular they may be,) such recuperative excitations, as the conservative powers in each and every case, are capable of raising, for effecting resolution and expulsion of the pathological phenomena;—and are invariably manifested to our observation, by irritations, inflammations, fevers, spasms, convulsions, or anomalous tumultuous agitations of the nervous vital powers;—or by none at all;—as is undeniably the case whenever the organization is rendered torpid or paralytic by the noxious stimuli, to the preclusive extent of exciting any recuperative action at all.

Now, in what book or books is such philosophy to be gathered, as will lead the general run of practitioners to the adoption of such medication, as will most effectually resolve such overwhelming pathological and recuperative congestions, and effect elimination of the morbid sensibilities constituting diseases of highest grades, arising from whatsoever causes? We are unfolding such philosophy as recognizes the causes productive of such overwhelming congestions, and of the remediate measures best adapted to effect their resolution, and to excite the requisite recuperation, for eliminating the effects of the morbid agents from the system. All effective medication in such highly concentrated cases of morbid sensibility, and congestive recuperation, must consist of the most appropriately potent agents, and be exhibited with the most philosophic and untiring perseverance, to conduct them to successful results. The same therapeutical philosophy should be put in thorough requisition, for resolving the pathological and recuperative congestions from whatsoever causative agents arising, and eliminating the ravaging consequences of the deleterious stimuli from the organization. All the higher grades of diseases, whether characterized by spasmodic or febrile recuperation, are to be medicated on similar principles, to insure elimination of the morbid sensibilities constituting them. Spasmodic recuperation is to be resolved and converted into the febrile, and the febrile to be

medicated to such secreting and excreting standard, as is positively and exclusively necessary, to insure the thorough expulsion of the effects of the noxious agents, through the legitimate outlets of the organization.

The prominent characteristic of all the colics, mentioned by all the nosologists, is spasm;—considered by them, and all the rest of the medical world as the characteristic pathological phenomenon;—whereas, it is such congestive recuperation as pertains to the disease, and until it be resolved by appropriate medication, and febrific recuperation, instituted in the respiratory and circulatory departments of the organization, these diseases cannot be conducted to successful issues. There never was a disease of this kind, of highest grade, conducted to successful result in any other way, than by resolving the spasm,—and then conducting the energies of the system to the excitation of such febrific recuperation as may prove, under appropriate medication, thoroughly eliminative of the morbid sensibilities. For although colic be a restrictedly local disease, and either primarily accompanied, or sooner or later succeeded, in mild cases, by irritative or slightly inflammatory recuperation, which may prove successful to elimination, even when, at the same time, accompanied or intermixed with slightly spasmodic recuperation;—yet, whenever the pathological conditions are highly concentrative, they are inevitably succeeded by such highly congestive spasmodic recuperation, that the local recuperative energies of the affected region are totally inadequate to the production of the series of curative processes, indispensably necessary to effect elimination. The spasms must therefore be resolved by appropriate medication, and the inflammatory recuperation medicated to the eliminating standard by venesection, warm bathing, &c. and appropriate purgation, after spasms are allayed, &c. By such medication repeated and persevered in, according to the exigencies of the case, the pathological conditions will be so far allayed, and the spasmodic recuperation so far subdued, as to enable the conservative powers by the continuance of appropriate medication,

to institute the necessary febrific recuperation in the respiratory and circulatory departments of the organization;—which alone, by the continuance of such medication as is philosophically appropriate to the recuperative state thus induced, will produce thorough resolution of all the congestions, and eliminate the morbid sensibilities totally from the organization. It is therefore to be particularly noted, that the higher grades of these diseases cannot be medicated to successful results, except the pathological and recuperative congestions characterizing them, be so far resolved and allayed, that the conservative powers may institute the necessary febrific excitation, for the production of thorough elimination of the morbid sensibilities constituting them.

Apoplexies, palsies, epilepsies, catalepsies, manias, &c. and all others of the higher grades nosologized as nervous by medical authors, are to be successfully medicated exclusively on the same philosophical principles. Such primary local pathological and recuperative congestions as characterize them, are to be so far subdued, as to permit the extension of the recuperative powers to the respiratory and circulatory organs, which alone can thoroughly subdue them, and eliminate the distempered sensibilities from the organization.

All morbid sensibilities whatever of highest grades, occurring in any part or parts of the organization, characterized by pathological and recuperative congestions of high concentration, are to be medicated to successful results exactly and exclusively in a similar manner, in a general sense considered, viz.—they must, however differently characterized they may be, as arising from different specific causative agents, be medicated to elimination through the secretory and excretory departments of the organization. True philosophy unanswerably proclaims these to be the only outlets through which their elimination can be effected.

All diseases exclusively local, however they may have been nosologized, are to be medicated to resolution and elimination, either by nature or art, through recuperative processes, in a general sense considered, exactly similar to each

other. These processes in the exclusively local diseases of every description consist of recuperative excitations in the capillary circulations, identical with those raised in the general circulations for eliminating the morbid sensibilities. The recuperative manifestations are the same in the one as the other, in a philosophical sense considered;—and their regular terminations in resolution, suppuration, and mortification the same;—and they are subject to identical anomalous terminations, from similar causes,—from the malignant nature of the noxious agents productive of them, or the unhealthy states of the constitutions receptive of them,—whether the recuperative excitations are restricted exclusively to the capillary circulation, or extended to all the circulations.

A very partial consideration bestowed on any disease liable to remain local in the capillary circulation, or to be transmitted to the general circulations for elimination, will conclusively illustrate this sweeping proposition to intuitive demonstration. We may take for instance a lacerated or gunshot wound. When restrictedly local, the inflammatory recuperation is beautifully manifested to observation during its whole progress, until it has effected the thorough elimination of the morbid sensibility from the affected department of the organization, by appropriate suppuration. When such wounds are extensive, and characterized by deep depressions and congestions of the nervous energies of the parts implicated in the morbid sensibilities, the vital energies of the surrounding sound parts are inadequate to the production of their elimination through suppurative resolution, as it should be denominated;—and the innervating centres, therefore, institute recuperative excitations, not only in and through the general arterial circulations, which are propagated to the capillary, with the requisite momentum for raising the necessary elaboration of pus, for effecting elimination locally,—but also for effecting general and thorough elimination of such morbid constitutional sensibilities as may have symp-

thetically occurred, through one or more of the general secretions and excretions.

Or the noxious agents may have occasioned such concentrated depressions and congestions of the vital energies in and surrounding the lacerated region, that neither the local, or both sets of recuperative excitations conjunctively, can, even by the aid of the most appropriate medication, be made to terminate in such salutary suppuration as is indispensably necessary to cast off the effete and useless portions of the organization destroyed by the wound:—in consequence of which recuperative inability, in both the capillary and general circulations, whether acting too excessively or diminishedly, mortification and death will be the inevitable sequents. Mortification under such circumstances ensues, from the concentratedly malignant pathological phenomena overpowering both the local and general recuperative phenomena:—in which case, they gnaw away, and rapidly extend their festering ravages to the total destruction of both local and general recuperations, whether they be raised and exercised by the innervating centres too excessively in strong and vigorous constitutions, or in weak and debilitated constitutions, too deficiently.

And here we may very appropriately observe, that medical philosophers have never given due consideration to the causes of the different recuperative manifestations, either accompanying or succeeding the different pathological phenomena, arising either from different noxious agents, or from salutary agents when acting in excess or deficiency, on and in the organization. All noxious agents invariably depress and congest the vital energies of that part, or those parts, of the organization, to which they are applied, or extended, through the operativeness of such mutuality of sensation as is inherent, and in a greater or less degree rendered active by morbid excitation received from noxious stimuli, in greater or less degrees throughout the various structures of the organization.

It certainly is a perfect absurdity to suppose, that poisons can raise the vital energies of the organization, as long as they remain rankling in any of its departments. The proposition, that all poisonous agents, when effecting their location on or in any part of the system, act invariably to the depression, congestion, and destruction, in a greater or less degree, according to the malignant nature of the poisonous agents, and the ability of the constitutions receptive of them, to resist their deleterious influences, needs but to be mentioned to be unqualifiedly admitted. They never raise the vital energies of the organization:—the resisting, conservative, recuperative powers of the constitution, raise all the excitement, irritative, febrile or inflammatory, or spasmodic and convulsive;—they raise all the reactive movements in each and every case that are raised;—for in many cases, no recuperative excitations are ever raised, either by nature or medication;—proving incontestibly, that noxious agents, highly malignant in their composition, depress and congest, not raise and excite, the energies of the organization to increased actions, in any of its departments, or in a total sense considered. This proposition is self-evident and incontrovertible;—consequently, the only one which can lead us to the appropriate recognition and appreciation of the pathological phenomena constituting all diseases whatever, and of the recuperative excitations raised by nature for their resolution and expulsion from the system. As is therefore the destructive nature of the noxious agents, such are and inevitably will be the peculiar and specific pathological conditions sequential to their entrance into any part or parts of the system. Such pathological conditions will be manifested to observation by such symptomatic phenomena as are, and inevitably must be, strictly and philosophically consistent with the specific nature and operation of the noxious stimuli, and the specific functional operations of the specific organic structures invaded by them:—and the recuperative manifestations will be equally correspondent with the depressive effects of the noxious agents, and ability of the resisting

powers of the constitution;—and they will be raised in a more or less favourable manner accordingly, or not at all.

Through the judicious application of the unerring principles of this philosophy, we can most assuredly recognize and appreciate the reasons, which render the pathological phenomena characterizing jail, hospital, and camp fevers, as they are called, and all others, however nosologized, that are characterized by adynamic and ataxic modifications, and anomalous variations, of recuperative phenomena, so difficultly eliminated from the organization, either by nature or appropriate medication.

Whenever, therefore, the pathological phenomena originate the low typhoid, or asthenic recuperative excitations, of the febrile and inflammatory kind;—or spasmodic and convulsive recuperations;—or recuperative excitations characterized by the feeblest and most inefficient febrile and inflammatory action, intermixed more or less with nervous tremors, and agitations, subsultus tendinum, &c.:—whenever and wherever we find such abortive attempts made by the conservative powers for elimination, we may be assured that the pathological phenomena have arisen from poisonous agents, highly matured in malignancy of composition;—and that whenever no recuperative excitations at all are raised, they must have arisen from poisonous stimuli, still higher matured in malignancy. By duly discovering and estimating therefore the states or degrees of malignant concentration of the noxious stimuli, which are productive of pathological phenomena so overwhelming the vital powers of the organization, we readily recognize the causes of all such feeble and unavailing recuperative phenomena, as must inevitably, sooner or later, if at all, succeed them, whenever the powers of the nervous organization are not depressed and congested to the positive extent of irrecuperation.

On the other hand we can as readily recognize the reasons why more energetic recuperation is raised by such pathological phenomena as are originated by cold, or other more ordinary causes, operating on healthy and vigorous consti-

tutions;—or why more energetic recuperation is raised in vigorous constitutions, when receptive of the most virulent noxious stimuli in small quantities, or of noxious stimuli less matured, in malignancy in large quantities, &c.

We thus develop the unerring philosophy pertaining to the nature and characteristics of all the inflammations;—that they are recuperative excitations, not diseased actions—that they are invariably, whenever the conservative powers are capable of raising them, sooner or later sequential to the pathological phenomena which originate them, as proximate causes, and are consequently characterized universally, in a manner corresponding with the depressive effects of the noxious agents, and the ability of the conservative powers to institute them.

True philosophy requires us to consider inflammatory recuperation as invariably local, whether characterized by more or less sthenic or asthenic action, and exclusively operative in the capillary circulation, whether adequate to effect elimination of the morbid sensibilities originating it through its own sanative efficiency, or whether the radical powers of the organization are summoned to its aid, in effecting febrile recuperation in the general circulations, for the purpose of producing thorough elimination of the morbid sensibilities from the organization.

It is equally evident that inflammatory recuperation must in all cases, from whatsoever pathological phenomena originating, remain local. It is evident also, that inflammatory or irritative recuperation is universally the primary recuperation instituted by the conservative powers in the capillary departments of the organization;—because the noxious agents invariably pathologize the organization primarily, in some one or more of its peripheric departments;—therefore, and inevitably, originating primarily, irritative, or inflammatory recuperation, and secondarily, febrile recuperation, in the general circulations, to conduct the primary to the power of eliminating the pathological phenomena when they are not of themselves sufficient for the purpose:—febrile recupera-

tion must, therefore, be always secondary or sequential to the primary irritative or inflammatory;—consequently as secondary recuperations are always supervenient to the primary, idiopathic fevers are precluded from the recognition of our philosophy. This explanation of the *modus operandi* of the pathological phenomena, from whatsoever agents originating, is perfectly consistent with all such recuperative philosophy as we have heretofore advanced; and will stand the test of the most scrutinizing analytic investigation;—in whatever part or parts of the organization the pathological phenomena are primarily located, whether in the external or internal dermoid, or parenchymatous structures:—and will equally stand the test of such analysis, whether our researches be confined to the deleterious operations sequential to the application of causative agents exterior to the organization, or to such as arise secondarily in the interior of the organization, however remotely derived, may be the causes of such interior pathologization.

We proceed therefore to observe, that inflammatory recuperation must inevitably, in all cases, be locally instituted, by the pathological phenomena; and invariably remain local. It is utterly impossible that inflammation can ever be general,—pervading the total organization; as it is the direct sequent of the pathological phenomena,—and cannot occur without their supervention. As long therefore, as the exciting causes of such inflammatory recuperation remain operative in any part or parts of the organization;—as long as the morbid sensibilities, or pathological phenomena remain, in any part or parts of the organization, depressing, debilitating, and deranging the physiological conditions of the said part or parts;—it is utterly impossible for the total organization to become assumptive of inflammatory action:—because inflammation in all its degrees, however sthenically or asthenically manifested to observation,—is invariably characterized by one prominent symptom,—an afflux of fluids to the part or parts pathologized by the causative agents, sooner or later, according to the greater or less prostration of nervous

energy occasioned by them,—but in all cases prior to the institution of febrific recuperation in the general circulations. All noxious stimuli, which on application to the organization do not instantaneously demolish its radical powers of total innervation, effect the intromission of their ravaging influences, more or less locally, through one or more of its departments, externally or internally considered, by overpowering their elective attraction for salutary stimuli;—and these ravaging influences, if not rapidly extended through sympathetic sensibility to all the important organs preservative of vitality,—are sooner or later succeeded by recuperative excitations, primarily irritative or inflammatory, which, if not sufficient to produce elimination of the pathological phenomena, are sooner or later succeeded by febrific recuperation in the general circulations, or by spasmodic and convulsive recuperation, whenever the nervous centres become so intensely percipient of the morbid sensibilities as to preclude the extension of their recuperating powers to the general circulations, which alone, under such circumstances, are capable of effecting elimination. This is the indubitable deduction of veritable philosophy;—the total amount of such pathologic and recuperative philosophy, as becomes luminously palpable to observation, in the direct line of such cause and effect, as is directly and inevitably sequential to the intromission and deleterious operation of the causative agents of disease, whether arising from noxious stimuli, in the physical department of creation, or from noxious stimuli secondarily elaborated in the interior of the organization, through the deleterious operation of a variety of causes remotely operative to the production of such noxious stimuli as constitute the pathological phenomena characteristic of hereditary diseases, &c.

This philosophy pertaining to the organization of man, when pathologized from whatsoever causes, not operative to the total inhibition of recuperative excitation, precludes the possibility of either idiopathic fevers, or inflammations in the general circulations, ever under any circumstances, be-

coming directly and primarily supervenient, to the operation of the causative agents of diseases.

The different degrees of receptivity for stimuli of every description, of the different organic structures composing the total organization, conclusively preclude us from recognizing the possibility of its becoming assumptive simultaneously, throughout all its varied structures, of either universal pathologization, or recuperation. If the total organization could be simultaneously affected by noxious agents, without extinguishing its total vitality;—could idiopathic fevers or inflammations be instituted by the innervating centres of a system of vitality, thus universally assailed? If every individual tissue of the organization could be simultaneously affected with pathological conditions, would it not be so, to the total preclusion of any recuperation, and to the sudden or rapid extinction of total vitality;—or if any could occur, would it not be totally useless, and unavailing? Lightning in sufficient quantity, kills instantaneously, by destroying the nervous radicles of the total organization;—not the feeblest spasm occurring, after its reception. Many other noxious stimuli extinguish total vitality with nearly equal rapidity, without any other recuperative manifestation than a convulsion or two, at the last gasp of expiring nature. The organization in such cases may be considered as having passed from the vital, to the disposal of physical laws. We may therefore with truth undeniable, conclude, that, if the constitution could throughout all its varied structures become simultaneously receptive of pathological conditions, from any noxious agents, it would be to such extent, as to positively preclude any inflammatory, or even spasmodic recuperation other than the feeblest and most unavailing. Are not fevers and inflammations and all other recuperative excitations therefore, to be recognized as salutary and not diseased operations of the organization? And are not idiopathic inflammations and fevers in the sense contended for, by many authors to be recognized by veritable philosophy, as impossible creations?

We are not engaged in writing a treatise on inflammation;—we are engaged in simply unfolding in the most general terms, the outlines of the philosophy of medicine;—not in giving the subject of inflammation, a thorough philosophic discussion. We shall therefore at present, neither advert to the differing characteristics of the pathological phenomena originating inflammatory recuperation, as arising from its numerous and variant causes;—nor to the differing characteristics of which the pathological phenomena become assumptive, when occupying the differently varied structures of the organization, and correspondently modifying the inflammatory recuperations, primarily sequential to them;—nor to the different terminations of the different inflammations, thus differently originated and characterized;—because, all such variations will be readily recognized, by all philosophic practitioners, as legitimately and specifically, arising from their respectively varied causative specificities, both as respects the causative agents, and the constitutions receptive of them. It may not be however inappropriate on the present occasion, to observe, that, the conflicting opinions of medical philosophers, respecting the actual state, or condition and nature, of the action of the vessels concerned in the production of such afflux of the vital fluids, as prominently characterizes inflammatory recuperation, are easily reconciled.

The arterial circulations elaborate all the creative, preservative, and recuperative energies;—consequently, increased actions in the vessels is primarily and ultimately to be observed and recognized in all inflammatory recuperations, terminating in expulsion of the morbid sensibilities originating them through resolution. The action of the vessels concerned in the production of such inflammatory recuperation as terminates in suppuration, are both in the incipient and intermediate states of the inflammatory progress, increased much beyond their natural actions;—but in the ultimate stage of it, their actions are diminished below their natural standard. They then become slower, in consequence

of such engorgement as occurs from the effusion of such coagulable lymph and serum, as are necessarily supervenient to the formation of the suppurative resolution, required for eliminating the pathological phenomena from the organization. The actions of the vessels also operative to the production of such inflammatory recuperations, as are to terminate in mortification, are, during the incipient and intermediate states of the process, very much increased beyond their natural standard of action, both in the sthenic and asthenic species:—they are so violently increased in both species by the pathological phenomena originating them, that they run to the production of such indirect debility in the structures of the part or parts, assumptive both of the pathological phenomena and recuperative excitations, as terminates in the death of the entire region thus affected. It is primarily and consecutively considered, a state of inflammatory recuperation, attended with much increased arterial action, which is ultimately considered, overpowered by the pathological phenomena to the production of such recuperative congestion, as permits them to terminate the combat in disorganization and destruction of the affected region exclusively, or of the total organization, according to the nature of the vitality of such departments of it as are pathologized.

And here we consider it not inappropriate to observe, because illustrating conclusively the fundamental proposition supportive of our philosophy,—that by a wise provision of nature the tendency of pus, as well as of the products of inflammation, leading to resolution, are to the surface of the organization. This is easily explained by appropriately recognizing and appreciating the nervous system to be exclusively the creative, continuative, and preservative system of the total organization of man. The innervating centres of the nervous organization are the sources from whence emanate, in a more or less direct or indirect manner, all the various kinds of vitality, pertaining to the various structures of the organization, and operative in its healthy condition to the production of one beautiful harmonious whole system of

vitality, philosophically irresolvable into divisibility or insulation of parts. Through the mediation of the nerves originating in the central radicles of vitality, in a more or less direct manner, all the vital influences necessary to the production of such harmonious whole system of vitality, are in requisite degrees dispensed and distributed throughout the external and internal tissues of the organization in such portions, ways and manners, as they severally need, from these central radicles of vitality externally and internally considered, to the circumference of the system. Their action is invariably, from the centre to the circumference of the system, more or less immediately or mediately, according to their more or less direct origination in the cerebro-spinal centres, or in, or from the nervous plexuses and ganglia. We thus recognize the causes which determine the favourable products of inflammatory recuperation in whatever departments of the organization occurring, from the centre to the periphery of the organic structures.

This important consideration, based on recognizing the nervous organization, as acting to the production of one beautiful and harmonious whole system of vitality, although composed of such varieties of structures, and for correspondent varieties of functional operations;—developes forthwith, to common sense and reason, such principles as should be put in requisition for arriving at the knowledge of such therapeutic philosophy, as may guide and direct us to the adoption of the most efficient remediate measures for resolving and eliminating all morbid sensibilities from whatsoever causes arising. It leads us direct to the adoption of the most appropriate and efficient medication, for eliminating all the specifically varied kinds of pathological phenomena, arising from their specifically varied causative agents, and to the most appropriate medication for each and every different grade of pathologic condition thus specifically originating, by appropriately appreciating the nature and action of the recuperative phenomena, sooner or later, sequential to them, in all

cases which are not rendered positively irrecoverable by the overwhelming action of the causative agents. . .

The labours of many distinguished anatomists and physiologists, and pathologists, are rapidly clearing the way, for proving incontrovertibly, to the whole medical world, that the nervous system is the only and whole system of man;—and that on its varied actions, both in health and disease, should be founded the total philosophy pertaining to the therapeutic department of the science of medicine. This philosophy, when thoroughly understood and appreciated, will, when put in appropriate requisition, result in all the further improvements, of which the science of medicine is ever destined to become receptive. Some of the improvements readily suggested by our philosophy, will be briefly mentioned under the head of the few observations we design to make on the treatment of diseases.

We have made a few observations on what are erroneously denominated by the nosologists inflammatory diseases, and demonstrated that they are not diseases, but recuperative excitations, never involving the total organization in inflammatory action. We have demonstrated, that in all the inflammations, the pathological and recuperative phenomena are in close grapple with each other—and that the organization from no cause, or combination of causes, can be rendered totally assumptive of pathological ravaging, and recuperative excitation, simultaneously.

The most partial examination of any one, or of all the inflammatory diseases, as they are called, will conclusively substantiate these observations, beyond the possibility of denial, or successful refutation. Gastritis, for example, is frequently restrictedly local in the capillary circulation, and when arising from slight causes, requiring nothing more than mild irritative or inflammatory recuperation in the capillary circulation, in and immediately surrounding such location, as the pathological phenomena have assumed, as will result in the production of thorough resolution and elimina-

tion, frequently, without any medication:—or, if nature should need any assistance, nothing more than appropriately mild and soothing remedies can be philosophically indicated for eliminating such mild pathological phenomena. Or the morbid sensibilities constituting this disease, may be of much higher grade, and by sympathetic sensibility, more or less extended to such contiguous parts as are connected with this viscus—the stomach,—through the influence of such appropriate vascularly nervous organization, as may become operative to the production of such extension;—in which case, a restrictedly local, and primary recuperation, becomes inadequate to the production of elimination:—therefore, the sensorial powers percipient of such inadequacy, in the capillary circulation, raise the general circulations not to inflammatory, but febrile recuperation, for eliminating the pathological phenomena, not only through the legitimate outlets pertaining to the primarily pathologized region; but likewise through some one or more of the discerning and excerning departments of the organization,—for the purpose of eliminating such pathological phenomena as had become supervenient to the primary through nervous sympathy. In these cases, both the pathological and recuperative phenomena are still restrictedly local, or more or less so:—total pathologization and recuperation separately or conjunctly considered, as long as vitality remains, are to be philosophically considered as totally incompatible with the varied operations pertaining to the varied nervous structures composing the nervous organization of man.

But it is to be particularly noted, that gastritis may arise from such highly concentrated malignant agents, as it does, in many cases of yellow fever, and other pestilential epidemics, as to deaden, not only the vital energies of the highly sympathetic viscus affected, entirely beyond the power of its becoming assumptive of inflammatory recuperation in the capillary circulation;—but through sympathetic sensibility, the central radicles of innervation may become paralyzed

beyond the power of instituting any recuperative excitation at all.

In such cases, and thousands of others that might be mentioned, as arising from the deleterious operations of various noxious agents, when not only some one or more of the important vital organs themselves, are paralyzed beyond conservative redemption by nature, but the very nervous radicles of vitality through sympathetic sensibility rendered nearly powerless;—it is to be particularly remarked, and noted, that the powers of philosophic medication when appropriately applied and exhibited, with appropriate perseverance, may, at least occasionally, prove successful in empowering the nearly lost energies of the innervating centres of the organization, to institute both the primary and consecutive series of recuperative excitations, which are in all cases indispensably necessary for eliminating the pathological effects of the poisonous agents from the constitution. And how does appropriate medication effect all this indispensably necessary recuperative series, for elimination? It does it by using philosophically such appropriately potent medication, as will unlock the highly concentrated congestions, of the highly important vital organs involved in the pathological phenomena, to such standard, or approach to it, of salutary action, as is required by the cerebro-spinal radicles of the organization for instituting both efficient primary, and secondary recuperations, for the production of elimination of the morbid sensibilities:—because it must be noted, that if the noxious stimuli had not paralyzed the organization beyond the power of instituting such recuperative excitations in the capillary and general circulations, they would spontaneously and unavoidably have taken place, in a manner philosophically corresponding with the unerring laws of action pertaining to the organization, in all cases, when not pathologically affected to the irrecuperative degree.

It is to the study of these highest grades of diseases that we must resort for effectively reaching the true philosophy

of medicine,—the very arcana of which, both pathologically and recuperatively considered, are concentrated in such diseases,—which must be unlocked, and unrolled, to the palpable observation of medical investigators, to enable them to recognize and appreciate the total philosophy pertaining to such concentrated morbid sensibilities. An eternity of observation, directed exclusively to the milder and medial grades of diseases, arising from whatsoever causes, would not result in recognizing and appropriately estimating and realizing the beautiful principles composing the true philosophy of medicine.

Irritations, inflammations, and fevers, in a general or recuperative sense considered, are identical conservative excitations;—the first, characterized by more or less ardent, more or less sthenic, or asthenic actions of the vessels, in the capillary circulations, by a more or less rapid afflux of fluids into the vessels, in and surrounding the pathologized region;—the latter, by increased actions in both the general and capillary circulations, but never arising to such intensity of action as characterizes exclusively inflammatory recuperation;—which must therefore be philosophically recognized to be more or less local.

How is it possible for any practitioner of medicine capable of profiting by observation, and reasoning appropriately respecting all the pathological and recuperative phenomena respectively characterizing the exanthematous diseases, as they are called, without recognizing the truth of all our propositions, and the demonstration which inevitably results from an appropriate application of the principles developed by them? How is it possible for him not to see, and admit, that the irritations, inflammations, and fevers, recuperatively characterizing these diseases, are not pathological phenomena? It is not to be expected that he should be able to see and subject either the contagious effluvia primitively originating the small-pox, or the palpably contagious pustular matter, characteristic of the elimination of the poisonous stimuli from the organization, into their constituent elements;—

but, it is to be expected, that he should philosophically recognize both the primary and consecutive pathological and recuperative phenomena, characterizing this disease. It is to be expected that he should recognize the noxious stimuli to be primarily operative in the capillary circulation of the gastric department of the organization, as the symptomatology of the disease inevitably evinces this to be the case, during its incipient period. The pathological phenomena and recuperative excitations raised by them in the capillary circulation, during the incipient period, are rendered palpably presentive to observation, by all the symptoms at this time manifesting themselves;—and it should be particularly noted, and philosophically estimated, that the pathological phenomena constituting the mildest grades of this disease, are frequently eliminated by irritative and inflammatory recuperation, without any assistance from recuperative excitation in the general circulations. The salutary operations of nature in raising irritative, inflammatory, or febrific recuperation, in such manners and degrees as are respectively necessary to eliminate the pathological phenomena respectively constituting the different grades of the distinct species or variety, as it is called, of this disease, are too palpable to be denied, with any show of philosophic plausibility. We observe, therefore, that the mildest grades need little, if any aid from medication;—they are eliminated principally through the resolving efficacy of such mild irritative or inflammatory recuperation, as is invariably, in all such cases, sooner or later sequential to the slight pathological phenomena elicited by the noxious stimuli. And here it may not be inappropriate to observe, that although the elementary materials of the malignant contagion originating this disease, either in its invisible, intangible, miasmatic state, or in its more palpable, pustulous condition, after having been elaborated for elimination, by the recuperative energies of the organization, are to be considered as irresolvable into their component essences;—yet they are, during their operations on, and in, the organization, productive of a series of more palpably pa-

thological and recuperative phenomena, than those elicited by any other causative agents of disease whatever—productive, indeed, of a series of such phenomena as develop to inevitable recognition, the total philosophy of diseases, which we are now unrolling to such palpable observation.

What talented practitioner of medicine can note the primary irritative or inflammatory recuperation, which is successfully operative in eliminating the pathological conditions constituting the mildest grades;—and the consecutive febrile recuperation, which is supervenient to the primary, in the medial and higher grades of the distinct variety, for eliciting the eruption of the morbid effects of the poisonous stimuli, and locating them for elimination, in the dermoid structures of the organization, externally and internally considered also, to much extent of appreciation,—without having a perspective view at least of the beautiful philosophy of medicine:—and when he further considers that in the milder grades, after the eruption is completed, the recuperative excitations which elaborated it, entirely cease in the general circulations, and leave the maturation and elimination of the morbid matter to the salutary operation of such primary irritative or inflammatory recuperation as is supervenient to such cessation;—and when he considers, that in many of the medial and higher grades of the distinct variety, after the eruption becomes fully developed, that much remission of febrile recuperation occurs, but not a total cessation;—and that it is continued operative in such degree as to appropriately assist the recuperative excitation in the capillary circulation, to mature and eliminate the morbid matter from the organization:—and when he finally notes that in all cases where febrile recuperation has entirely ceased, and the inflammatory recuperation in the capillary circulation becomes inadequate to produce maturation and elimination, febrile recuperation termed secondary or suppurative fever by authors, is reinstituted by the conservative energies for appropriate maturation and elimination,—will he not inevitably recognize in this duplicate series of primary and conse-

cutive pathological and recuperative phenomena, the beautiful principles of the philosophy of medicine opening palpably to his view? Will he not fully comprehend the causes which render the organization spontaneously eliminative of the pathological phenomena constituting the mildest grades, and see that the medial grades will require appropriate medication, because arising from causes either of higher maturity, or occurring in constitutions more predisposed to the reception of the noxious stimuli?

But it is from an appropriate analysis of the very highest grades of this disease,—of the confluent variety that we have unfolded to palpable view, the richness and beauty of the true philosophy of medicine. Constitutions of strong and vigorous powers of resistance, when affected by the pathological phenomena characterizing this disease, in a very depressive and congestive manner, may, and do, institute correspondently ardent inflammatory and febrific recuperation, for elimination;—which, if suffered to progress unchecked by appropriate medication, will run to the production of such secondary congestions of nervous energy, as exhibit to the palpable view of philosophic observation, the conquering march of the pathological phenomena to disorganizations and destructions;—but if appropriately philosophical treatment be adopted, may be rendered conducive to thorough elimination of the morbid sensibilities through their appropriate outlets.

On the other hand, when the pathological phenomena have occurred to the production of highly concentrated depressions and congestions of nervous energy of the parts recipient of the noxious stimuli, and in constitutions previously weakened and debilitated from any causes, or in aged and debilitated systems;—the inflammatory and febrific recuperation for evolving the poisonous eruption, and fixing it for elimination in the dermoid structures, will be weak, feeble, and unavailing; and the recuperative excitations for conducting the eruption to favourable suppuration, will be manifested in a correspondently feeble, and inefficient manner;—and

spasms and convulsions, subsultus tendinum, comatose, apoplectic, pulmonary congestions, &c. will be presented to observation, during the progress of such unfavourable recuperation, until all the conservative energies of the organization are overpowered by the pathological phenomena. In some cases also, of this disease, as in other highest grades from other noxious agents, there is nothing but morbid sensibility to be recognized;—no recuperative phenomena ever appearing, or if any, manifested exclusively by occasional convulsions, or some other tumultuous agitations of nervous power, occasionally elicited by the oppressed and enfeebled innervating centres of the organization. The cases of this disease characterized by high sthenic recuperation, when not philosophically medicated, terminate in disorganizations, and mortifications,—as well, as those, characterized by asthenic recuperation;—the first, from too excessive, the last from too diminished excitement, raised by the conservative powers;—both, blocking up, and suffocating all the secretory and excretory processes, pertaining to elimination;—and very often, dissolving the vital fluid, and promoting its copious exudation from various sources, &c.

Do the causes productive of hemorrhagic diseases, act to the depression and congestion of the vital energies of the organs respectively, and specifically, receptive of them? Most undeniably:—excessive high living for example, produces in strong and healthy constitutions excessive nutrition, succeeded by such plethoric condition of the system, as depresses and congests, deranges and debilitates, the salutary physiological phenomena to such extent, as induces the conservative powers to the institution of primary inflammatory recuperation in the capillary circulation of the organ, or organs, receptive of the pathological phenomena, and consecutive febrile recuperation, in the general circulations, which are so ardently exerted, as to cause the effusion of the vital fluid, either by rupturing one, or more, of the vessels, or occasioning the exudation of it through the extreme vessels in the capillary department of the affected region, rendered suf-

ficiently toneless by excessive action, for such effusion;—unless the recuperative excitations, be prevented from proceeding to such hemorrhagic extent, by appropriate medication. High living then, is, in this case, the remote cause of the disease; and its consequence plethora, the pathological phenomenon, or proximate cause, of such recuperative excitations, as terminate in hemorrhagy, if not prevented by appropriate medication:—but, when thus prevented, the pathological conditions are resolved and eliminated from the constitution, through one or more of the legitimate outlets, for the elimination of morbid phenomena, from whatsoever causes arising. Violent exertions of various kinds, produce such pathological conditions in organs predisposed to hemorrhagy, as to cause the innervating centres to institute the necessary primary, and consecutive recuperations, to produce their elimination from the organization. Such hemorrhagies may be denominated idiopathic, but such as are sequential to the deleterious operations of ulcers, calculi, &c. are not philosophically entitled to such appellation.

Hemorrhages are characterized, like all other morbid sensibilities, arising from all other causes, by recuperative phenomena assumptive of more or less sthenic or asthenic action, according to the strength and vigour of the constitutions respectively receptive of the pathological conditions constituting and originating them.

Malconformation is a pathological state of the constitution;—the remote causes of it far off;—but to be satisfactorily traced to an assimilative defectiveness of the original inceptive germs of reproduction, of one, or of both parents. Hemorrhages from this cause may, therefore, be included among the idiopathic;—but such as arise from lesions originated by the destructive action of rough calculi, erosions of ulcers, &c. and such as arise during the progress, or near the termination of malignant fevers, from the pathological phenomena constituting them, gnawing their way to destruction, and rendering the extreme vessels toneless and patulous, are not entitled to such appellation; because sequential to the

deleterious operations of the pathological phenomena respectively pertaining to the diseases in which such hemorrhages occur; and they should therefore be denominated symptomatic. The diseases in which such symptomatic hemorrhages occur, are either primitively, or consecutively, and ultimately considered, characterized by the asthenic diathesis of recuperation in its highest degree.

We thus see that the most partial analysis of the pathological and recuperative phenomena, characterizing diseases arising from whatsoever causes, results in the complete confirmation of our philosophy.

There is not a single pathological or recuperative phenomenon that can be made presentive to observation, through the depressive operations of any causes acting on the organization, which will oppose any thing like a barrier to our arriving at such philosophical confirmation. If there be any, let it be brought forward for examination and refutation. Although it be impossible, through such observations as may be deduced from dissections, vivisections, stethoscopical explorations, or any other investigating processes within the reach of man's ability, to arrive at the knowledge of the ultimate essences of the causes of diseases;—yet, through the inductive process of ratiocination, we may attain such knowledge concerning the respective malignancy of composition pertaining to the causative agents, as will enable us to philosophically put in requisition appropriate measures for preventing in all cases, to much extent, much of such malignancy of composition, as they would become assumptive of without recourse to such measures; and to greatly meliorate their operations on the organization of man, when they cannot be, to such favourable extent, prevented, by the appropriate use of such antiseptic agents within the respective spheres of their respectively deleterious operations, as through experimental elicitation, have been found most philosophically appropriate to the production of such melioration. After thus far ascertaining all the knowledge of the respective causative agents of diseases, the respective patho-

logical phenomena sequent to their operations on the organization in the direct series of causes and effects, become thoroughly cognizable to intuitive demonstration, through the unerring recognition arising from the application of the self-evident principles developed by our philosophy.

An examination of any of the diseases nosologized as cachectic, by Cullen, will result in similar confirmation.

The remote causes of these diseases are to be recognized as arising from noxious agents, without the organization in the physical creations, operating to the deterioration of the solids and fluids, and producing debility, emaciation, and cachectic vitiation of the component elements of the organic structures of the constitution;—or they are to be recognized as arising from morbid stimuli secondarily engendered in the interior of the system, and producing similar consequences;—although strict philosophy requires that the formation of such stimuli should be considered sequential to the malignant influences of their respectively more or less remote causes, without the organization;—to such causes, for instance, as are productive of hereditary vitiation, malconformation, &c.

However variably characterized by their respectively causative variations these diseases may be, both pathologically and recuperatively considered, they are all to be cured, when curable, through the sanative operations of nature, or through appropriately philosophic medication, conducting the nervous energies of the organization to the institution of the requisite series of salutary recuperations, to produce elimination of the pathological phenomena respectively originating them, through the only legitimate outlets—the secretions and excretions.

Both the remote and predisposing causes of phthisis, for instance, are generally to be found in constitutional parental vitiation, or malconformation, or both. However numerous under such circumstances may be the exciting causes which develope to observation the deplorable pathological phenomena characterizing this disease, we shall now mention but

one the most common,—cold. This agent applied to the mucous membranes of any of the departments of the pulmonary region, debilitates, (but not by its sedative operation,) depresses and congests, their nervous energies. This congestive condition of the lungs is relieved for the time, by the conservative powers instituting such slight inflammatory recuperation, as is necessary to eliminate the pathological phenomena by resolution, as evidenced by more or less copious mucous expectoration. The lungs once pathologized in this manner, are liable to become so repeatedly afterwards, from the slightest application of the same cause; and they do therefore, usually become repeatedly in this manner affected, and similar recuperative excitation is as repeatedly instituted, for eliminating the pathological phenomena in the same manner, but each time with more and more difficulty, until the pathological conditions become incapable of removal by similar means;—when the radical centres of vitality institute febrific recuperation, to aid the local in effecting elimination of the pathological phenomena. This elimination may be, and often is, thus effected by resolution, for several times in succession, on every fresh application of the causative agent; until, at length, the recuperative excitations, under the most appropriate medication, become unable to dislodge and expel the pathological phenomena by resolution. The pathological phenomena become thus far eliminated for the time being, by the recuperative excitations, but not thoroughly, for a reason to be soon mentioned. After this they are expelled still more and more imperfectly, for a few times, by more or less copious mucous and purulent expectoration, till the suppurative termination becomes ultimately fixed in one or both lungs. This suppuration is now the result of the best recuperative effort that can be made by the conservative powers; and is available under appropriate medication in protracting existence, in many cases, for a great many years:—but the total eradication of the pathological phenomena becomes, from their primary formation, from the nature of the causes remotely productive of them, impossi-

ble;—because the constitution is vitiated and depraved by the hereditary noxious stimuli, to the preclusive extent of exciting such salutary recuperative excitations, as will result in effective elimination, aided ever so much by appropriate medication:—the fluids are deteriorated and poisoned beyond the power of salutary recuperation; and unless they, and the solids, which are similarly saturated with the noxious stimuli, could by some medication be neutralized, and their baneful consequences expelled from the system; the disease thus arising, must be philosophically considered incurable:—because, all the recuperative agents of the organization are participative of the noxious stimuli, and therefore rendered incapable of effecting thorough elimination;—and for the same reasons, that the poisonous effects ensuing from the operation of many other noxious agents cannot be eradicated:—those, for instance, originating genuine hydrophobia, and those cases of yellow and other malignant and pestilential fevers, when arising from highly concentrated stimuli entering the circulations, and poisoning them to the irrecuperative extent;—besides, malconformation of itself, or in combination with hereditary vitiation, proves in all such cases an effective bar to salutary recuperation.

The remote and predisposing causes of scrofula of highest grade, are to be philosophically recognized and appreciated, in parental organic vitiation. Syphilis is in like manner transmissible, by either one or both parents, to their offspring;—like causes produce like effects;—and there is no difficulty in recognizing the transmissibility of such diseases by parents to their offspring,—when it is considered that the orgasmal products from their venereal congress, must of necessity be deeply saturated with their respectively vitiating causes. It is self-evidently impossible, that the reproductive germs thus vitiated, should progress to the maturity of healthy organization. These diseases, therefore, and many others, when hereditary, and consequently of highest grades, are not to be cured, except by and through the agency of such medication, as will neutralize their respective poisons,

and eliminate their morbid effects from the system, by both appropriate local and general recuperation. These diseases must undeniably, therefore, be considered as specific diseases. It most assuredly will not by any medical philosopher be denied, that hydrophobia is a specific disease,—occasioned by the absorption of a specific noxious virus into the circulations, and vitiating the organization to the prevention of instituting any such primary, consecutive and recuperative excitations, as under appropriate medication might lead to elimination. Nor will it be denied, that the diseases originated by the poisons of venomous serpents entering the circulations, are specific;—or that those arising from the noxious agents causative of small-pox, measles, scarlet fever, &c. are specific. These will all be admitted to be specific morbid sensibilities, or diseases, because obviously arising from their respectively specific morbid stimuli.

But true philosophy does not award respective specificity of character to these diseases, with more undeniable certainty than it does to all other morbid sensibilities whatsoever, and from whatsoever causes arising.

We have most assuredly, therefore, presented to the inevitable recognition and appreciation of the talented and experienced members of the medical profession, the universal philosophy of medicine,—have examined a sufficient number of the highest grades of diseases, arising from their respectively causative agents, to prove beyond the possibility of refutation, the self-evidency of all our propositions, and the principles deduced from them,—and found them conclusively operative in elucidating to the unerring certainty of intuitive demonstration, all the physiological phenomena pertaining to the nervous organization in its salutary condition, and the nature and action of all such physiological or recuperative phenomena as are manifested to observation during the pathologized condition of the organization from whatsoever causative agents arising.

We shall therefore conclude, that as all the numerous noxious stimuli are specifically different from each other in

malignancy of composition, and that consequently whenever they effect their entrance into the organization by overpowering its elective attraction for salutary stimuli, exclusively operative in the capillary department of it, both internally and externally considered, they will consequently originate correspondently specific pathological phenomena, which will be proximately operative to the production of correspondently specific recuperative phenomena,—the deduction is inevitable, that all the noxious stimuli are productive of diseases, unequivocally entitled to specificity of character, etiologically, pathologically, and recuperatively considered.

We conclude also from evidence equally subject to observation, and appropriate recognition and appreciation,—that all the diseases occasioned by all the salutary stimuli, from without and within the organization, when acting either excessively, or deficiently, far above, or beneath, the normal standard, are characterized by pathological phenomena specifically different and variant from each other, and therefore to be philosophically considered as specific diseases.

And lastly, we have equally undeniable evidence to conduct us to the conclusion, that all the morbid sensibilities primitively originated by causes far remote,—as those productive of hereditary vitiation, malconformation, &c.—or those engendered by secondary causes acting specifically deleteriously on the fluids, or the dermoid and parenchymatous structures of the organization, &c. however remote or near their primitive or original causes may be,—are all specifically different from each other, and indubitably entitled to the appellation of specific diseases:—and so are all the diseases arranged under the heads of surgery, midwifery, &c. equally specific;—and all the peculiar diseases pertaining to women and children, and to men and women, in the different periods of life, from differences of organization, and functional operation, &c. and from an infinite variety of causes specifically different from each other, acting to specific pathologization of organizations more or less specifically differing from

each other in composition and action, normally and abnormally, equally entitled to the appellation of specific.

True philosophy, therefore, considers all diseases whatsoever that ever did, or ever can occur, from whatsoever variety of causation, as specific. As, therefore, all the pathological phenomena characterizing all diseases arising from all causes, operate to the derangement, depression, and congestion of the salutary physiological conditions of the part or parts of the organization recipient of them, so they are all philosophically entitled to be denominated congestive. All diseases are therefore specific and congestive, or specifically congestive.

This simple corollary comprises our enunciation of the total philosophy of medicine, and is irresistibly sequential to the inductive ratiocination which we have presented to consideration, from a beautiful series of self-evident propositions, commencing with the will of Deity, for their primary link.

We are now therefore prepared to unfold such *General Therapeutic Philosophy pertaining to the Science of Medicine*, as should be put under appropriately specific requisition, for the appropriately specific medication of all diseases, from whatsoever causative agents arising.

We have thus approached as near to positively mathematical demonstration, as the true philosophy pertaining to the nervous organization of man will now or ever permit. This truth will meet with unavoidable admission, when it is considered that man is self-evidently not a machine to be resolved into analytic demonstration, but a mortal and immortal being;—therefore neither sufficiently terrestrial, for chemical, or celestial, for psychological analysis;—consequently, that positively mathematical demonstration is unattainable through either or both processes of investigation. But notwithstanding such demonstration from the various functional operations pertaining to the variously structured organs of the nervous organization of man be now and forever impossible, yet, through the inductive process of reasoning, we

have reached such intuitive demonstration as the varied exigences of the organization when assumptive of pathological conditions, from whatsoever causative agents, can ever require, for directing us to the institution of such medication as will be the most appropriately adapted to effect their resolution and expulsion from the system, and restoring it to its elective attraction for, and elaboration of, such salutary stimuli as are required both from without and within the organization, for the production of healthy excitations.

We are therefore prepared to institute for our regulation and guidance, the one and only therapeutic axiom, that the exigences of the organization when pathologized from whatsoever cause or causes, can now or ever require:—for, that the philosophy of nature is one and the same, both now and forever, in a general sense considered, is a self-evident proposition.

And as our philosophy indubitably recognizes and conclusively appreciates, that the total science of medication consists in appropriately regulating and controlling the recuperative excitations raised by the conservative powers for resolving and eliminating the morbid sensibilities from the organization, from whatsoever causative agents originative,—and in raising and conducting appropriate recuperative excitations by appropriate medication, to the elimination of morbid sensibilities, whenever the conservative energies of the pathologized organization are inadequate to the production of such eliminative excitations;—and in resolving pathological and recuperative congestions and disorganizations, whenever they have been suffered to occur, either through unphilosophical medication, or the unchecked operations of the conservative powers:—so it follows, that all medicating agents, for the treatment of all diseases, should possess the power of acting on, or in, the organization, in a manner sufficiently stimulant, to overpower the morbid stimulant operations of the causative agents, and thereby eliminate them, and the pathological conditions induced by them from the organization. This is the legitimate corollary of legitimate

philosophy, and universally applicable for scientifically effecting the elimination of all diseases whatever from the organization.

Simple as this therapeutical axiom may appear to be, it is the only one required by true philosophy,—the only one which will be recognized as available at the bed-side of the afflicted by every talented and experienced practitioner of medicine, whether he admits the truth of our philosophy to its fullest extent or not. But how is it possible for any such practitioner not to admit the truth of this philosophy? He certainly must often have arrived at the point of such recognition, from the frequent reflections and trains of reasoning, which he must have instituted, while investigating the causes of diseases,—their pathological effects on, and in, the organization, and the salutary excitations elicited by the conservative powers for their elimination. And particularly, whenever such practitioner has succeeded, by appropriately potent medication, exhibited and applied in appropriately philosophical manner, and with appropriate perseverance, in unlocking the organization, when irrecoveratively pathologized by noxious agents,—to the production of such inflammatory and febrile recuperations as, through the continuance of appropriate medication have been rendered conducive to the elimination of the morbid agents; and their deleterious consequences, through the resolving efficacy pertaining to the restoration of appropriate secretion and excretion;—he must have been on the very point of such recognition,—and from having adopted the same train of reasoning which has enabled us to unfold the true and total philosophy of medicine.

It is to such talented practitioners,—such practical medical philosophers, that we address our present outlines of the philosophy of medicine for candid perusal and merited appreciation. We are not writing for routinists and empirics, and court not their approbation;—to them, all we have written, or may write, will be but as dead letters.

We confidently address therefore exclusively the merito-

rious practical philosophers of our profession, who are alone, capable of testing the merits of the philosophy which we are unfolding to them. All the intelligent members of our profession who have duly profited by sufficiently ample experience, must admit that we have indicated in general terms the total science of all such varied medication as should be put in appropriately thorough requisition, for the resolution and expulsion of all morbid sensibilities whatever from the organization;—whether they be more or less restrictedly local, or more or less extensively, (though still locally,) implicating a greater or lesser number of its departments, however varied they may be, in their organic structures, or functional actions. They will also admit, that we have instituted and proclaimed the one and only therapeutical axiom, necessary to be recognized as philosophically operative and directive at the bed-side of the afflicted, to the appropriate selection of such remediate agents as are required for fulfilling the specific indications there presenting themselves;—and that such remediate agents should in all cases be more than fully correspondent in their stimulant operation, with the stimulant operation of the causative agents, which have pathologized the organization. It should never for a moment be forgotten, that in all cases, of all diseases, the causative agents are still in action;—that they have originated the pathological conditions through morbid stimulant action;—and that it is self-evidently impossible, that their elimination from the system can be effected, in any other way, than through the agency of such superior stimulation, as will overpower the stimulant operation of the causative agents,—and eliminate them, and their effects, from the organization.

To this rule of medication there can be no exception;—for there is no sedative agent in nature. It is utterly absurd to suppose, that, because lightning, prussic acid, digitalis, opium, &c. will in sufficient quantities kill, either instantly or nearly so,—that they produce such effects through their sedative operations.

Is lightning, because it totally destroys all the radical vital

powers of the organization instantaneously, when recipient of it in sufficient quantity,—a sedative agent?

Like all other physical agents it is a stimulant,—and a stimulant of the very highest grade;—but, it is to be noted, that it is at the same time a poisonous stimulant of very highest grade, in its most concentrated state. Let us examine this important portion of the philosophy of medicine a little more in detail. It will not be denied that this agent in very small quantities, particularly when not highly matured in malignancy, acts stimulantly on the system receptive of it,—and to ordinary observation may appear to raise and exalt its vital powers. But this is not the case:—as a noxious stimulus, the cerebral radicle of vitality becomes instantaneously percipient of its injurious operation, and raises with nearly equal celerity increased actions in those departments of the organization that effect elimination of all morbid sensibilities whatsoever;—raises recuperative excitations for eliminating it, and its pernicious effects, from the system:—it is therefore, an agent in a general sense considered, operating in the same injurious and poisonous manner as alcohol in a slight dose, when taken by a person unaccustomed to it. Both these poisons when thus applied in small quantities, do not affect the organization to much perceptible depression of its nervous energies, not so much so, as to prevent the conservative powers from instituting recuperative excitations coexistently, or nearly so, with the entrance of the noxious agents;—because these noxious stimuli are among the most instantaneously diffusible noxious agents, and consequently incite the nervous organization to operate with correspondent celerity to the production of recuperative excitations, whenever it becomes thus slightly pathologized by them. As is the celerity of action of noxious diffusible stimuli, such will be the celerity of recuperative excitation succeeding their application to the organization, in such small quantities, as produce very slight depressions of its nervous energies:—hence the utility of such diffusible noxious stimuli as remediate agents, when administered in such small quantities, as

may prove so slightly depressive of nervous energy, that the conservative powers may be rendered instantaneously operative to recuperative excitation.

Either of these noxious agents when applied to the organization in somewhat larger quantities, produce depressions and congestions of nervous energy, which become more palpable to observation;—consequently, not so rapidly succeeded by recuperative excitations.

When they are applied in still larger quantities, they are productive of pathological conditions characterized by still deeper depressions of nervous energy;—and the resisting powers of the organization thus pathologized, must be strong and vigorous, or they will not recover from it so thoroughly, as to institute free, open and ardent sthenic recuperation:—and if still more deeply pathologized, recuperation will either be not raised at all, or if raised, feebly and ineffectively. But it may be observed, that although the recuperative excitations in such aggravated congestions of vital power, be so inefficiently raised by the conservative powers of nature;—they may still in many cases, be so favourably raised by appropriate medication, as to be rendered conducive to the elimination of the noxious stimuli, and their effects from the organization, through the legitimate outlets.

Have these noxious stimuli therefore, applied in the several degrees mentioned, displayed to philosophical recognition, any sedative operation? Have they not effected their entrance into the system by their stimulant operation,—by overpowering its elective attractiveness for salutary stimuli? And are they not poisonous stimuli,—and consequently, instantaneously on their entrance depressive of the nervous energy of the nervous organization, according to the quantities or qualities received, and the powers of nature to resist the extension of their deleterious operations? And when they enter the organization in still larger and more malignant quantities, and poison its centres of innervation to instant destruction,—can philosophy recognize it to have been effected through their sedative influences?

These questions need no answers. The same reasoning applies to the operations of all the noxious agents, however differently and specifically productive they may be of specifically different pathological conditions;—they all act stimulantly, but poisonously, depressively, and congestively, never sedatively,—never to the exaltation of the powers of the organization;—for such exaltations or recuperations whenever they are raised at all, are always raised by the conservative powers of nature for eliminating the pathological phenomena through the legitimate emunctories. As long as life lasts, it lasts through the operation of stimuli,—and exclusively through the operation of such salutary stimuli, as the organization is capable of receiving and elaborating, both in its salutary and pathologized conditions.

We have proved to intuitive demonstration, that no one of the highest poisonous agents ever act sedatively on the organization,—and however ably and meritoriously, in many respects, any of the writers on sedation and debility may have canvassed this important subject, they have not done so under the recognition of true philosophy.

Antimony, lead, digitalis, &c.—all act stimulantly, but in degrees inferior to many other noxious agents;—therefore in appropriate quantities, in such pathological and recuperative conditions of the organization as are appropriate to them, may be used beneficially as remediate agents;—but most assuredly, the depressing passions, as they are erroneously called, cannot be philosophically considered as sedative agents:—they are pathological phenomena, in many cases, occurring so concentratedly as to extinguish total vitality almost instantaneously;—but they effect this through their stimulating, and at the same time depressive and congestive effects on the organization,—and arise from their respectively specific causes, like all other pathological conditions—and therefore, might philosophically be denominated the depressed,—but not, depressing passions. Are not authors therefore very unphilosophically and unprofitably engaged, while enumerating and enrolling the long list of these

depressed passions,—these pathological conditions, amongst the veritable causes of diseases? And are not physicians very unprofitably, as well as unphilosophically engaged, during the prevalence of baleful epidemics, whilst proclaiming to the inhabitants the necessity of preserving themselves exempt from the operation of these depressed passions? Should they not rather forbear to mention at all these depressed passions on such calamitous occasions, and incite them to the use of all the means most philosophically adapted to keep all their affective emotions in the calm and equitable tenor of salutary operation?

These questions are easily answered:—for it is unquestionably highly unphilosophical, as well as unphilanthropic, to proclaim during the prevalence of plagues, yellow fevers, choleras, or other malignant pestilences, that fear will most certainly invite the entrance of the noxious agents into the organization.

They have already entered, and produced their most prominent pathological phenomenon,—fear,—which imperiously demands such appropriate medication as may eliminate it, and its causative agent, forthwith from the system;—or its resisting powers will be rapidly mastered to the extent of irrecuperation, and consequent destruction. An appropriate joyous excitation of the system is indispensably necessary to the production and continuance of it in a healthy condition; but by many causes it may be so inordinately excited, as to terminate vitality almost instantaneously;—or, according to the varied degrees of super-excitement, correspondently varied pathological conditions will become supervenient and excitative to the production of correspondently varied recuperative excitations, for effecting their elimination from the organization.

If then, this super-joyous excitation from appropriate causes,—from salutary causes acting in excess,—may end in pathological conditions;—it is equally evident, that a lowered condition of the healthy joyous excitation of the organization, may occur from a variety of causes acting stimulant-

ly, but at the same time depressively, on it, to the production of pathological conditions, more or less concentrative and fixed, according to the nature of the causes thus pathologically operative, and the predisponent condition of the system receptive of them.

This is the only true philosophy pertaining to these depressing passions, as they are so unphilosophically denominated:—they are all pathological conditions, arising respectively from their appropriate causes, and to be eliminated from the organization by super-stimulant recuperative excitation, or appropriate medication;—for there are no sedative agents to be found in nature, or prepared by art, to mediate to elimination such, or any other; pathological phenomena, from any other causes arising. But there are stimulant medicating agents to be found in nature, and prepared by art, to enable the organization when pathologized by causes productive of ab-excitation, to become operative to the production of such recuperative excitations, as by the continuance of medication appropriate to such recuperative state of the organization, may eliminate them, and their pathological effects;—and there are also such stimulating medicating agents to be found, and prepared, as by appropriately philosophical management may be rendered operative in lowering the pathological conditions which have arisen from causes productive of super-excitation, to the standard points required by the central powers of the nervous organization, to the elicitation of effective recuperative eliminations. All medicating agents therefore, act stimulantly in curing diseases from whatsoever causes arising.

It is owing to ignorance, or want of attention to this philosophy, on which our therapeutical axiom is based, that the too prevalent and fashionable Broussaian plan of medication is so unsuccessful, particularly in resolving and eliminating the morbid sensibilities, constituting not only the highest grades of diseases, pertaining to southern and intertropical, but to all other climates.

This fashionable medication consists almost exclusively,

in adopting the same train or routine of inefficient ontological medical entities, as they may be philosophically denominated, for the elimination of all diseases, from all causes arising, however palpably mild or severe, or complicatedly congestive, they may be presented to observation by their severally varied pathological and recuperative manifestations.

Let us examine this ontological system of medication a little more in detail—ontological, because recognizing gastritis or gastro-enteritis as a presiding deity, regulating and controlling all the morbid and salutary actions, sequential to the operation of the causative agents, and moulding them into *fac similes*, for characterizing nearly all the ills that flesh and blood are, or can be made, heir to;—and inevitably therefore leading all its votaries to the most worshipful adoption of a routine of feeble, frivolous, and utterly inefficient medicating entities for eradicating nearly all the pathological phenomena to which the organization may become subject, from whatsoever morbid causes;—whether such phenomena be accompanied or succeeded by the favourable irritative, inflammatory and febrile, or by the unfavourable and abortive spasmodic and convulsive recuperative manifestations, or by none at all.

Locating the morbid actions constituting particularly all the diseases considered by them as febrile and inflammatory exclusively in the mucous membranes of the alimentary canal, they prescribe for all the grades of such diseases, a nearly similar routine of frivolous and inefficient medicating agents, consisting now and then of general bleeding, but always to a similarly sparing extent, without any appropriately philosophical recognition or discrimination, between the different grades of the pathological and recuperative phenomena constituting the different cases subjected to their medication;—but in almost all cases, relying exclusively on topical detractions of blood by leeching and cupping, ptisans and emollient enemata, and acidulated solutions of gum and ice waters. In the opinion of Broussais, and certainly his numerous servile train of worshippers, this totally unphilo-

sophical routine of medication is all sedative, and adapted to the cure of all diseases, of all grades, from all causes;—and they believe that the exhibition of any of the ordinarily acknowledged stimulant remedial agents to the mucous membranes, already stimulated by the causative agents as near the point of vital endurance as the organization can sustain, would be rapidly productive of its total destruction.

Let us examine the condition or conditions of the gastric department of the organization when under the influence of pathological phenomena from any cause, and we shall readily discover that this fashionable creed, so ignominiously aped, to greater or less extent throughout the medical world, is naught but vaporous nothingness, totally devoid of any physiological or pathological philosophy for its support. Its superstructure is seen to be perfectly baseless, by the slightest philosophical examination.

When the pathological condition constituting gastritis is very slight, as when it has occurred in a very mild form, from slight cause, there will be such a slight deviation from the healthy standard of gastric action, that nothing more than simple irritative recuperation becomes raised for its removal from the stomach by resolution. In such slight disease, ptisanning and gum-watering may be practised or not, because the irritative recuperation raised by the vis. conserv. naturæ, is all sufficient for eliminating the pathological condition of the affected organ. Let it not be said, because authors do not describe such mild cases of gastritis, that they do not occur. Authors restrict their descriptions almost exclusively to the medial grades, characterized by prominent pathological and recuperative phenomena, and neglect noticing both the mildest and highest grades. This ontological method of describing diseases, running through all the systems of practice yet published to the world, is totally prohibitive of ever arriving at the philosophy of diseases, and inevitably precludes all the bibliothecal practitioners from recognizing, at any rate, any of the mildest or highest grades of diseases arising from the same causes as

the medial grades,—and leads them to an empirical and hacknied practice;—for without true philosophy to guide them to appropriate recognition of all the grades of pathological and recuperative phenomena arising from identical causation, they can never practice in any other manner.

Light causes therefore invariably produce light effects, in constitutions previously sound,—and mild cases of gastritis are as liable to occur in the mucous membrane of the stomach, as any other mild diseases from mild causes, in any other departments of the organization;—and they do in fact occur, from a variety of light causes almost daily;—and it is necessary now to notice the fact, to show that the plan of medication practised by Broussais and his worshippers for the treatment of this and all other febrile diseases as they are called, is utterly futile, and in fact absurd, because contrary to the plainest suggestions of the common sense of even the uneducated part of mankind. Their plan of treating diseases by the exhibition and application of a few frivolous ontological entities, is totally inadequate to produce the elimination of the morbid sensibilities constituting any of them, except the mildest grades. Now although these milder grades would be in all cases eliminated by the recuperative excitations of the conservative powers,—yet, as we are willing to admit to the fullest extent the value of their routine practice,—we consider it our bounden duty to proclaim to the medical profession, that their value is to be exclusively considered as auxiliary to the recuperative excitations of nature,—never positively curative, of the pathological conditions constituting even any of the mildest grades of diseases; and they are not even entitled to this extent of auxiliary consideration of utility, through the recognition of any true pathological philosophy. Irritation in the capillary circulation surrounding the slight pathological condition in the mucous membrane of the stomach, or any other portion of the organization, eliminates it by resolution, without medication;—but, when the pathological phenomena have occurred to the production of considerable depression of the vital en-

ergies, irritation is first raised in the capillary circulation for resolving and expelling them, but in general proving inadequate to effect it, the conservative powers institute febrile recuperation in the general circulations, by which means an additional momentum is given to the capillary circulation in and adjacent to the pathologized condition;—and, if the secretions should be not much increased or deranged beyond their normal action, resolution may still be effected through the secretions and excretions pertaining to the affected region, be it where it may, and without medication. In such case we admit, that the recuperative institutions might be benefited by the ptisanning and gum-watering plan of medication;—but this is no more nor less than what would be prescribed by all experienced practitioners,—not with the view of their acting positively curable, but as auxiliary and soothing applications to the affected region. But, when the causative agents have produced such deep depressions and congestions of the parts recipient of them, as are sooner or later succeeded, in strong and vigorous constitutions, by free, open, and ardent inflammatory recuperation, in the parts thus pathologized, and by a correspondently free, open, and ardent recuperative excitement in the general circulations, of what avail other than auxiliary, can be the routine of frivolous medication inculcated by the Broussaian school? When the stomach is the recipient of such deep depression and congestion of its nervous energies, other important vital organs are in general, through sympathetic sensibility, quickly recipient of them, and the contest forthwith becomes intensely ardent between the pathological and recuperative phenomena. The brain is frequently manifested to be in a phrenzied condition,—the stomach, liver, and other viscera, to be phlogosed entirely beyond the powers of secretion or excretion,—the mucous membranes to be coated with depraved, viscid, ropy mucus,—the duodenum and stomach loaded with acrid, vitiated bile previously secreted and excreted,—the capillary department of the organization raging and burning to the extent of thorough non-secretion,—and

even the urinary secretion nearly suspended,—and in many cases, as in yellow fevers and other pestilences, quite so. Can such ardent contention between the conservative and pathological phenomena be witnessed and philosophically recognized by any experienced practitioner, be his medical creed what it may, without resorting to more effective medication than ptisanning, emollient enemata, &c.? Such intensely phlogosed excitations of the conservative powers, prove incontestibly, that the pathological phenomena which originated them cannot be resolved and eliminated, except by a medication correspondently potent and appropriate.

To attempt the elimination of such intensely morbid sensibilities from the organization by topical detractions of blood, teas, enemata, &c.—would be as fruitless as an attempt to extinguish the fiery vomiting of a volcano by sprinkling water on it. And yet such medication is daily resorted to by Broussais and his worshippers;—and what are the consequences of such criminal neglect of appropriate medication in such cases? First, additional congestions and obstructions,—and lastly, and that quickly,—disorganizations and total destructions.

If the Broussaian plan of medication for such grades of diseases as we have thus far mentioned be so totally inefficacious,—how much more unphilosophical and inefficient must such medication be considered when used for the treatment of diseases of much higher grades, arising from causes productive of such overwhelming effects of the radical energies of the organization, as to prevent the innervating centres from instituting any recuperative excitations at all, even in constitutions previously sound and vigorous,—or if any, nothing more than occasional faintly glimmering irritations or fevers, or tremors and agitations, cramps and twitchings, or spasms and convulsions?

Gastro-enteritic inflammatory and febrile diseases, as they are erroneously called, when arising from highly malignant miasmata, are either assumptive of such weak and unavailing asthenic recuperation, or of none at all,—that they can

never, in any sense whatever considered, be benefited by the Broussaian plan of medication carried to its utmost extent. This pseudo-philosophy therefore cannot be made operative to the elimination of any of the medial or highest grades of diseases,—and cannot be considered as operative to the elimination of the very mildest, through the recognition of any show of the true philosophy pertaining to diseases arising from any causes whatsoever.

We conclude therefore, that this fashionable method of medication must inevitably be considered by all talented practitioners of much experience, as totally unphilosophical,—because recognizing exclusively the doctrine of sedative medicaments,—and prescribing very much the same unmodified routine of them, for the treatment of all the varied grades of diseases, arising from all their correspondently varied causative agents;—whereas, they are exclusively adapted, if at all, to the treatment of the very mildest grades of diseases,—and not to them, through the recognition of true philosophy.

If this Broussaian plan of medication can therefore be philosophically considered as operative to the elimination of any morbid sensibilities whatever, from any causes, it must be recognized to be thus operative through stimulant operation; and all the bleedings, cuppings, and leechings, resorted to for preparing the conservative powers for eliminating the noxious agents and their effects from the system by acidulated gummous solutions, and ice-waterings, and emollient poultices and enemata, are undeniably insufficient to eliminate any other than the very mildest grades of diseases,—and they would be eliminated without them, by the recuperative powers of the organization.

A doctrine of medication, which inculcates the carefulest detention and strictest husbandry of the vitiated secretions and feculent matters, so copiously engendered and aggregatedly accumulated for rankling operations in the alimentary canal, by the organization when concentratedly pathologized from any causes,—and totally proscribes appropriate

purgatives, diaphoretics, &c. from the list of medicating agents, which through all time, have been justly considered as indispensably necessary agents, under appropriate management, for eliminating all morbid sensibilities from whatsoever causes arising, cannot be long sanctioned by any experienced and philosophic practitioner of medicine, or by any other person of common sense, resident either within the pale of cultivated or barbarous life.

We are therefore confident, that all our ablest and most experienced practitioners will admit, that no medical philosopher of ancient or modern time, has wandered further astray from just conceptions of the legitimate, physiological, and pathological operations pertaining to the organization of man, than the present medical chieftain of physiological medication, who is endeavouring to wield the sceptre of dominion over the whole medical world, by denouncing all other systems, except his own, as erroneous, ontological, and fraught with doctrines which lead to incendiary and pernicious practices.

But this renowned medical magician, who is essaying to rule with such despotic sway, cannot be considered in any other light, than as being himself the very prince of the most audacious and arrant ontology, and the most devoted worshipper of a more numerous host of metaphysical entities, than any of those whom he has denounced with such acrimonious vituperation, ever conjured up. For his doctrines are so strongly tinctured and imbued with the deification of chimerical essences, and delivered in such dogmatical, imposing, and captivating manner, as to have apishly enslaved a very considerable proportion of the brightest medical luminaries, both in Europe and our own country, and fast chained them down to a philosophy chiefly restricted to the consideration of mucous membranes,—and led them to the adoption of such feeble and inefficient medication, as is not applicable in any other, than an auxiliary sense, to even the mildest grades of diseases,—and utterly nugatory, unavailing, and in fact worse than useless,—when applied to

the treatment of all the higher grades of diseases, (gastritis, or any other,) and further removed from the true philosophy of thorough medication, than that of any one of his philosophical predecessors.

The truth is, that every experienced and intelligent practitioner of medicine in all time,—before the time of Broussais,—knew quite as much about the necessity of preserving the integrity of the mucous membranes during their treatment of diseases, as himself,—and adopted a much more philosophic medication for preserving their integrity than he has taught;—and consequently far less entitled to the appellative reproaches of incendiary and pernicious.

It is also true, that all the ablest practitioners of medicine during all prior and present time, while treating and curing by appropriate medicating agents, diseases characterized by the deepest depressions and congestions of the nervous energies of the nervous organization,—must have made a near approach to the recognition of such knowledge, as constitutes the true philosophy of medicine, both now and forever.

We therefore observe, that all the acrimonious denunciations of this arrogant philosopher so profusely lavished against other systems, and other practitioners, will be considered by all our ablest physicians as recoiling upon his own system, and his own practice;—and that there, they will sooner or later, and deservedly, rest in oblivion.

That this system of medication, certainly the most perturbing, incendiary, and pernicious, ever yet conjured up by any medical philosopher, should have been imported as a fashion, and rendered instructingly operative in our own medical institutions, is matter of much astonishment as well as regret, to all the most intelligent and judicious physicians of our country;—and their exertions should be unitedly subjected to all reasonable requisition, for staying its corrupting progress. Thousands of the French nation are annually sacrificed by this deluding system of medication, and thousands have been, and will continue to be, sacrificed in our own country, by the junior members of the profession

who have imbibed its delusive and pernicious doctrines in some of our medical seminaries of highest reputation;—for, they will all render them operative in their several practices for some time,—those of them, who are intelligent, discerning, and discriminating, not for a long time,—because, they will discover their futility, and recognize the necessity of adopting a practice more conformable to science and common sense:—but those of them who relinquish their studies when they leave their schools, as is unfortunately the case with a great proportion of them, will not even halt in their destructive career, but pursue their slaughtering course, till death releases them from committing further devastation of human life.

This cannot be deemed by our ablest practitioners an overwrought representation of the baleful consequences inevitably supervenient to the adoption of this false philosophy.

But we may console ourselves with the certainty, that this philosophy contains within itself the seeds of its own destruction,—that it cannot be long made to vegetate to perfection in any richly intellectual soil,—and that it will soon be blasted in its sproutings, and dissolved into its fruitless elements. The doctrine has attained its culminating point, and will be respectfully lowered to its just deserts, by the meritorious practical philosophers pertaining to our profession.

No philosophy of medicine will be recognized and appreciated as true, unless founded on such self-evident propositions as unfold the principles necessary for clearly explaining and illustrating all the varied, physiological, pathological, and conservative phenomena incident to the varied operations, pertaining to the varied organization of man, both in health and disease, wherever he is found in the habitable regions of the earth.

If man be a being destined for eternal duration,—and that he is,—“all nature cries aloud through all her works,”—he must be made so through the inevitable operations pertaining to such material organization as Deity has given him;—and

he must possess in such organization such operative powers as render him a whole being, destined for time and eternity:—therefore, the first link in the chain of all true medical philosophy must inevitably consist of the will of Deity in organizing man for mortal and immortal existence,—and the medium through which such will is exclusively manifested to observation must, and can be no other, than the nervous system, the whole and only system of man's organization, through the operations of which, under the appropriate excitements of natural morality, corrected and perfected by revelation,—man can be enabled in time, to prepare himself for his destined eternity,—of happiness.

The recognition of this primal link in the series of propositions composing our philosophy is unavoidable. Man therefore emanates primarily from the will of Deity, and during his probationary detention here in time, is anticipatively connected with him, through his exclusively nervous organization; and through the operations of the same mediatorial power, after having shuffled off his mortal coil, returns to the same divine source from whence he emanated,—for everlasting blessedness.

Our medical philosophy therefore, consists of such a series of self-evident propositions, as developeth forthwith to reason and common sense, all the principles, which are now, or ever can be, rendered operative to the evolution of all the varied physiological actions of the organization of man in its healthy condition,—to all the varied pathological phenomena characterizing all its varied deviations from the healthy standard of action,—and to all the respectively varied recuperative phenomena instituted by the conservative powers for restoring the pathologized organization to its salutary physiological standard of action.

It is therefore a whole system of medical philosophy, and universally applicable,—now and forever,—and every where,—for unfolding to philosophic comprehension and appreciation, all the physiological, pathological, and conservative phenomena pertaining to the organization of man,

both in its salutary and diseased conditions. It is a system of universal philosophy recognizing the inevitable instrumentality of all the powers governing and regulating all animal, and to much extent of appreciation, all vegetable existences;—recognizing the appropriately philosophical subjection of the organization of man for support in time, to the various and multiform modifications of physiological and pathological phenomena, arising from their correspondently varied and multiform physical causes, as manifested to observation through all the habitable portions of the earth;—recognizing therefore, not only the general causes which affect the organization pathologically in all parts of our creation, but leading us directly to the institution of such investigations and observations, as will unfold to us the causes which vary the pathological phenomena in different countries, and in different districts of different countries, and enable us to adopt the most efficacious means for either preventing, or removing them, when produced.

Our philosophy being therefore universally operative in elucidating the varied characteristics of the varied pathological phenomena affecting the organization of man in every department of creation,—recognizes and reprobates the absurdity of subjecting the science of medicine, which in its general principles considered, is one and indivisible,—to the capriciousness of fashion,—and of importing and adopting such fashion, and making it operative in our own medical institutions.

We recognize and deplore therefore, the deleterious consequences which have already arisen, and must hereafter arise, from instructing our youth exclusively in the frivolous routine of sedative medication, as it is considered by the fashionable, but totally erroneous and unphilosophical Broussaian system now in vogue;—because they will endeavour to render it operative in their respective practices wherever they may be located, however variously and dissimilarly characterized may be the pathological phenomena which they will be called on for eliminating.

All the philosophies of medicine have been founded on fancied recognitions of some one or more fantastic metaphysical entities,—but we may confidently consider ours as founded on a series of self-evident propositions, developing the principles necessary for conclusively unfolding and elucidating the causes of all the more general, or particular pathological phenomena, with all their multiplicities of variations and modifications, incident to the organization of man wherever he may be found in our world;—and as far as human agency can be of any avail, suggests the most appropriate means, for either preventing the formations of such pathological phenomena,—or, whenever they are produced, eliminating them by the most appropriate and philosophical medications.

And as we are confident that many a talented practitioner while treating successfully by appropriate medication, diseases characterized by such highly concentrated depressions and congestions as were totally preclusive of the institution of recuperative excitations by the conservative powers, or the more ordinary routine of medication in such cases resorted to,—has often been on the point of recognizing our philosophy to its fullest extent;—so we are equally confident that it will be duly recognized and appreciated by all such practitioners,—and that they will render it incalculably operative in relieving and eliminating the sufferings of humanity, from whatsoever causative agents arising.

If after all our copious elucidation of such philosophy of medication as should be put in requisition for the treatment of all the corporeal and mental sufferings to which the organization is now, or under any circumstances, can ever be, rendered subject,—it should still be inquired in what manner is such extensive alleviation of human misery to be realized by this philosophy in preference to any other,—we unhesitatingly assert, without any fear of successful contradiction, that it will irresistibly conduct every talented practitioner, under the appropriate appreciation of it, in very many, very material respects, to a radical change of medica-

tion, and of medication legitimately scientific,—for nearly all the ills that flesh and blood are heir to.

Our philosophy recognizes to demonstrative appreciation, that to whatever extent the morbid sensibilities constituting diseases, may have been primarily received, or through sympathetic sensibility, consecutively transmitted,—to such extent, the total organization of the part or parts thus involved in the morbid sensibilities, becomes pathologized. The nervous system is therefore the only, and whole system of man;—and its innervating centre becomes instantaneously percipient of these morbid sensibilities, and raises recuperative excitations to eliminate them from the organization, sooner or later,—or never,—in a manner invariably corresponding with the greater or lesser depression and congestion of the vital powers of that portion, or those portions, of the vital part or parts of the organization, to which the causative agents have been applied and transmitted.

All morbid sensibilities, therefore, constituting all diseases arising from all causes, are to be considered as positive depressions and congestions of nervous energy, arising from the causative agents overpowering the elective attraction for salutary stimuli, in the part or parts invaded and entered by them. These depressions and congestions, whether originated by causative agents acting from without or within the organization, become more or less transmissible through sympathetic sensibility, according to the ravaging power of the causative agents, and the constitutional powers of the system receptive of such pathologization. For the elimination of morbid sensibilities thus originated and transmitted, recuperative excitations are instituted by the conservative powers, viz.—by the sensorial percipency of the cerebral centre, (in a strictly philosophical sense considered, in a more or less direct manner, the exclusive innervating radicle of vitality in the mature and healthy organization,)—consequently, these sensorial percipiences will institute more or less favourable recuperative excitations, according to the nature and effects of the causative agents, and the remaining

powers of vital resistance in the pathologized organization. The morbid sensibilities, therefore, must be specifically and indefinitely varied and modified, and the sensorial perceptions originating the recuperative excitations will be manifested to philosophic observation, in a correspondently specific and diversified manner.

The total philosophy of medication consequently recognizes the indispensable necessity of adopting, in each and every case of morbid sensibility, such remedial agents as are most appropriately indicated, for resolving and eliminating it from the system, wherever located, and to whatever extent it may have been transmitted, through sympathetic sensibility.

Can the science of medicine as thus portrayed to the unavoidable recognition of every reasonable and intelligent physician, be any longer considered a conjectural art, or trade of cunning, based on chicanery? The science of medicine is based on the immutable laws pertaining to the nervous organization now, and through all time,—conducting us by appropriate study, physiologically, pathologically, and recuperatively, or therapeutically considered, to the certainty of intuitive demonstration,—therefore utterly disclaiming all cunning, trick, and sophistry.

Let it be particularly noted and remembered, therefore, that all our therapeutical indications are to be exclusively formed from due observance and consideration of the specific ravaging effects of the causative agents, and of the correspondently specific recuperative excitations raised by the conservative powers in each and every case of morbid sensibility. And as the recuperative excitations are manifested in all cases, either by irritations, inflammations, and fevers, or tremors, twitchings, cramps, spasms, or convulsions, or by partial or total paralyses of the organization, amounting to no recuperative excitation at all,—so a particular, and specifically appropriate species of medication will be philosophically required for each and every case of morbid sensibility,—although arising from the same general cause or

causes,—because different organizations are differently affected by identical causes, in identical quantities;—but it is seldom the case, however, that different organizations are receptive of identical quantities, because of the differing powers of resistance, in the different constitutions. Viewed, therefore, in every sense, and through every medium of light, true philosophy requires us to consider all diseases, from all causes, and all diseases arising in different organizations, from identical causes, as more or less specifically different.

As all diseases are therefore specific, because arising from specific causes, producing specific pathological phenomena, in specific departments of the organization, both primarily and consecutively through sympathetic sensibility considered;—it follows, that the recuperative phenomena, (whenever they are raised,) whether coexistently or sequentially to the pathological, are exclusively, and correspondently specific, and require therefore, correspondently specific medications.

Can such philosophy based on such luminous self-evidency, as arises from scientifically recognizing the operations of the nervous organization of man, offer any inducements to the skeptic or sophist, for stigmatizing the science of medicine as a conjectural art, or ignominious species of handicraft?

The science of medicine based on such self-evident foundations as we have assigned to it, or as it has been, and is still, practised by our ablest physicians, is the noblest, as well as most useful, of all the avocations of man. The practice of medicine therefore, is or should be, exclusively the practice of its philosophy;—which is comprehensively comprised in a thorough knowledge of the causes of diseases,—the pathological phenomena manifested in the organization by the operation of these causes, and the recuperative excitations raised by the conservative powers for their expulsion. The causes in many cases, may be investigated from,—but the pathological and recuperative phenomena exclusively, at the bed-side of the afflicted,—where their separation from each other, should be thoroughly understood;—because, without recognizing such separation we shall be

groping about in darkness, and practising in a routine, empirical, tentative manner. As our remedies are to be exclusively exhibited, and applied, for the purpose of controlling and regulating the efforts of nature to resolve and eliminate the pathological phenomena, or to raise such efforts when nature is too much depressed to raise them, the necessity of making such separation, is obvious. As all medication which cures diseases of all kinds, from all causes, however more or less locally, affecting the organization, operates in assisting the recuperative excitations to resolve and expel the pathological phenomena from the system through one, or more, or all, of the secretions and excretions;—so, all medication whatever, consisting of whatsoever variety of agents, that may be found appropriately philosophical for the production of such expulsion, or elimination, is entitled exclusively, to the appellation of expulsive or eliminative medication:—for most assuredly, every species of medication which enables the conservative powers of the organization, to institute the necessary processes for producing such critical evacuations, as are required for expelling the morbid sensibilities constituting diseases through their legitimate outlets—the secretions and excretions, are philosophically entitled, to such appellation,—and to such only. All the bleedings, general and local, or other remediate measures that may be required for thus rendering the recuperative powers effectual to the production of these necessary secretions and excretions,—are most assuredly, entitled to the appellation of expulsive medications;—because, in a great variety of diseases, they are indispensably necessary, to conduct the operations of the organization to such approach to salutary action, as will enable the secretory and excretory organs to act eliminatively of the morbid sensibilities. And all other medicating agents, whether acting specifically stimulantly as emetics, cathartics, diaphoretics, expectorants, emollients, anodynes, diuretics, &c. and all the varied external revulsive medicating agents, however specifically operative they may be, all tend, when appropriately used, in each and every

case of morbid sensibility requiring them, to its expulsion and elimination from the system ;—consequently, all appropriately philosophical medicating agents whatever, that have already, or may hereafter be discovered, are expulsive medicaments, operating specifically stimulantly.

We thus open to palpable observation, and unavoidable acknowledgment, the principles to be put in requisition, for composing the one, and one only therapeutical book, that is now, or ever can be required by true philosophy, for directing the practitioner to the institution of his remedial indications, and the agents for appropriately fulfilling them, from the commencement to the termination of all diseases from all causes:—and it is evident, that such book may be richly stored with true philosophy, unchangeably operative through all time, to the exclusion of much useless nonemclatural verbosity.

The true philosophical practice of medicine, therefore, consists in the use of all the remediate means, best adapted in each and every case of morbid sensibility to conduct the recuperative excitations to the production of appropriately critical evacuations, through the secretory and excretory apparatus of the organization. In no other way, than through these natural and legitimate outlets, can the morbid sensibilities constituting any disease, (be the recuperative manifestations what they may, or none at all,) become eliminated from the system. Slight pathological conditions of any part of the organization, will be generally either accompanied, or soon succeeded by such mild recuperative excitation, as to require little or no medication,—the secretions being so little deranged by the causative agents, that the recuperative excitations are not raised higher than necessary to render them effectively operative to the expulsion of the pathological phenomena. The pathological conditions from whatsoever causes arising, are the proximate causes of the recuperative phenomena, whatever they may be ;—therefore, whenever the recuperative phenomena are raised in a high and ardent manner, the proximate causes will be found to consist of de-

pressions and congestions of the nervous energies of the part or parts of the organization implicated in them, which have arisen from causative agents acting in a correspondently ardent degree, in constitutions previously sound. Such high and ardent recuperative excitations deranging and vitiating the secretions, or rather proving, that the causative agents have acted to such vitiation, will require such stimulant medication as will lower, regulate, and preserve the operations of the organization to the salutary standard of action necessary for effecting elimination of the morbid sensibilities through their legitimate outlets; and whenever the pathological phenomena have occurred from causative agents acting to the production of highly concentrated depressions of nervous energy, the recuperative manifestations will be characterized by such feeble and inefficient asthenic or typhoid, or ataxic or adynamic action, as to require such appropriately stimulant medication, as will strengthen and regulate, raise and preserve the powers of the organization to the necessary secretory standard of elimination.

As are the causative agents, such will be the pathological phenomena; and as are the pathological, such will be the recuperative phenomena;—and they will both be specifically and variantly characterized, in a manner specifically correspondent with the nature and action of the causative agents, and the nature and action of such predisposition or idiosyncrasy, as may be existent in the constitutions receptive of them.

Irritative and inflammatory recuperation in the capillary circulation, exclusively eliminates the mildest diseases;—and all diseases of higher grades are eliminated by inflammatory and febrile recuperation;—and it should be kept in perpetual remembrance, that all the recuperative excitations, which, by appropriate medication, may be rendered eliminative of pathological phenomena, are characterized by a more or less sthenic or asthenic diathesis, according to the nature of the causative agents, and the ability of the conservative powers for raising and sustaining them,—until all the resisting

energies are overwhelmed by the causative agents, beyond the power of instituting any other than spasmodic and convulsive, or no recuperation at all.

From the primary invasion, till the entrance of the causative agents from without, into any department of the organization, or from the incipient formation of causative agents within the organization, there is a constant contention, more or less palpably manifest to philosophic observation, between the pathological and recuperative phenomena;—and the whole philosophy of medicine, under appropriate recognition, results in the necessity of appropriately estimating this contest, and of discerning and distinguishing the pathological from the recuperative phenomena, and separating them from each other, in order to arrive at appropriate remedial indications. Until this be done, the practice of medicine is empirical and tentative; and when it is done, it affords the most noble, delightful, soul-satisfying reflections, that man is capable of receiving this side of that eternal duration to which he is destined by the beneficence of his Creator, through the instrumental operativeness of that noble nervous organization, which he has given him for mortal and immortal existence.

It is to the remaining powers of salutary operativeness in this noble organization, when assailed and pathologized by causative agents, that all our remedies should be directed;—consequently, when its nervous centres in strong and vigorous constitutions, are impelled to the institution of such ardent sthenic recuperation as far transcends the powers of normal secretion, they are to be medicated, or lowered down to the secreting and excreting standard, necessary for effecting elimination of the morbid sensibilities,—and kept so, until the various vitiated secretions, and feculent materials in the alimentary canal, already engendered by the causative agents, can be expelled by appropriately stimulant medication, and kept so until the conservative powers, through the continued aid of appropriate medication, can be rendered operative to the expulsion of the pathological phenomena through the legitimate outlets of the organization.

But on the contrary, when the causative agents, either in weak and feeble, or strong and vigorous organizations, have been applied in such concentrated degrees, that the conservative powers are precluded from instituting any other than asthenic recuperation,—medication must consist of such remediate agents, as will appropriately evacuate the vitiated secretions, and feculent materials, under such circumstances copiously engendered, and aggregatedly retained in the alimonious department of the organization,—that its powers of action may be released, relieved, and rendered operative to the institution of such efficient recuperative excitations, as by the continuance of appropriate medication, will eliminate the morbid sensibilities, through their natural outlets.

All diseases, whether more or less restrictedly local, or more or less general, (though still more or less local,) whether the recuperative excitations be confined to the extremities of nervous power in the capillary department of the organization, internally or externally considered,—or whether they be extended to the nervous centres, and through them to the general and capillary circulations, are to be medicated on similar principles, in appropriate correspondence with their respective recuperative diatheses. As long as life lasts, it lasts by stimulus;—and whenever the organization becomes so deeply pathologized, that it cannot receive and distribute the necessary stimuli, to produce recuperative excitations in the respiratory and circulatory departments of it, and is thereby rendered preclusive of the power of instituting any other, than occasional spasmodic and convulsive recuperation, or none at all, the principles of treatment are not altered;—the powers of the constitution are to be rendered operative, by appropriately potent medication, to elimination of the morbid phenomena through a greater or lesser number of similarly legitimate outlets, as the nature of the specific case may require,—by subduing the spasmodic and convulsive recuperation, and thereby enabling the centres of vitality to extend their recuperative exertions to the general circulations, and to be then medicated to appropriately critical evacuations through the legitimate emunctories.

As long as life lasts, it lasts through the reception and salutary elaboration of salutary stimuli,—and even when the organization is pathologized far beyond the power of recuperation,—when it is almost totally torpid and paralytic, and its innervating centres so overwhelmed by the causative agents as to be nearly inoperative, the principles of treatment are not altered:—by appropriate medication philosophically instituted and perseveringly persisted in,—the organization may still, in very many cases, utterly hopeless under all ordinary medication, be unlocked to the production of such recuperative excitations, as are in all cases of morbid sensibilities from whatsoever causes arising, required by nature for eliminating the pathological phenomena through the appropriate secretory and excretory emunctories.

Is it possible to witness the series of curative phenomena arising from appropriately potent medication in such hopeless cases, leading to elimination of the causative agents and morbid sensibilities occasioned by them, without acknowledging the truth of our philosophy to its fullest extent? Does not evidence thus elicited, inevitably compel us to acknowledge the nervous system to be the sole system of man? And does it not forthwith lead us to the rejection of all empirical and routine medication, and to the selection and adoption of all such legitimately philosophical medication as has been found, (no matter when, or where,) most effectively eliminative of morbid sensibilities? It leads, therefore, nearly to a total revolution in the practice of medicine, by enabling us forthwith to select the good and reject the bad remedial agents required for the treatment of all diseases whatsoever. It teaches us the indispensable necessity in all cases, of all diseases, however local or general they may be,—of selecting in each and every case, such appropriate remediate agents, as will keep the alimonious department of the organization free from all acrid, corroding, and poisonously stimulant materials, whether consisting of depraved chymous and chylous matters, or the various vitiated and corroding secretions and excretions, or other feculent substances,—which if retained and husbanded with Broussaian care, must

unavoidably increase the rankling operations of the causative agents, and compel the conservative powers to a correspondent increase of the identical inflammatory and febrile recuperation, so much dreaded, not only by the fashionable philosophy,—but by all the philosophies which have been fabricated during the thousands of years that the subject of medicine has been under investigation. Under the recognition of the nervous power being the whole power of the organization, we are instructed in all cases of super-arient recuperation, to medicate it down to the secretory standard of action, and keep it so by appropriately philosophical agents; and in all cases of deficient recuperation, to raise and strengthen it to the same standard by appropriate agents. These constitute all the therapeutical indications required by true philosophy for medicating to most effective elimination, all the ills that flesh and blood are heir to;—and all philosophic practitioners under the recognition of our fundamental proposition so often mentioned, will need no instruction, as to the selection of such appropriately specific medicating agents as will be required for fulfilling them, to the fullest extent demanded by our philosophy, which leads every intelligent practitioner with the certainty of intuitive demonstration to the selection of such medication, as will cure thousands of diseases, of which, before such recognition, he had no conception.

The time is certainly rapidly approaching, when all talented practitioners will find themselves unable to resist acknowledging the self-evidency of our fundamental proposition,—the labours of many distinguished investigators of the medical sciences are rapidly analyzing the organization of man to the production of such results as will inevitably lead to such recognition. They will then, if not before, recognize the self-evidency of all our propositions, and the principles developed by them;—and when they apply this philosophy to the consideration that like causes in like quantities produce like effects, only in like organizations,—and that different causative agents are productive of specifically different morbid effects, they will acknowledge the specificity of diseases,

and the necessity of adopting a correspondent specificity of medication, for each specific morbid sensibility, whether it originate irritative, inflammatory and febrile, or spasmodic and convulsive, or paralytic, or no recuperation at all. They will, under the unerring guidance of this true philosophy, see that diseases in every sense considered are specific, and that they are general, exclusively in the sense, that they all consist of morbid sensibilities or depressions and congestions of the nervous or vital energies of the organic structures implicated in them. The practice of medicine is or should be therefore, the practice of its philosophy. This philosophy we have so clearly unrolled to the observation of common sense, that its applicability to the most successful management of all morbid sensibilities from whatsoever causes arising, and whatever departments of the organization invading, externally or internally, becomes forthwith and irresistibly obvious. And we cannot too often repeat, that the appropriate appreciation of this philosophy directs the experienced practitioner with the unerring certainty and celerity pertaining to intuitive demonstration, to the institution of his remediate indications,—directs him in all cases to clear, and keep clear, in appropriate degree, the assimilative department of the organization, and to strengthen and regulate, or lower and regulate, the recuperative excitations to the eliminating standard, and keep them so;—that, by the continuance of appropriate medication, they may be rendered conducive to the thorough elimination of the causative agents, and their morbid consequences;—and when no recuperative excitations are raised, directs the practitioner with equal promptitude to the exhibition of such internal, and application of such external medications, as the specificity of the morbid sensibilities may require, for resolving, and so far meliorating and relieving, the depressed energies of the organization, as will enable its innervating centres to institute such appropriate recuperation, as under appropriate medication, may eliminate the specific morbid sensibilities.

By subjecting this philosophy to judicious requisition, thousands of diseases may be rapidly eliminated from the

system, which under such ontological treatment as has been prescribed for them by all previous philosophies of medicine, were so unavailing?

Why has rheumatism in particular, and a long list of analogous diseases, arising from similar causes, never been so thoroughly cured by any remediate measures which have been indicated by any of the philosophies which have been promulgated to the world, as it should have been, and may be? Obviously, because the authors of such philosophies knew nothing at all about the pathologized condition of the organization constituting the disease. Why have some few intelligent practitioners lately succeeded in rapidly and effectively curing this disease by the appropriate exhibition of internal and application of external medicating agents? Because, some slight approach to the philosophy of the pathological condition constituting it, has been reached by a few distinguished physicians, who have directed their investigations with more than ordinary attention to the operations of the nervous system, although exclusively in such an insulated, divisible, and circumrotatory manner, as will forever preclude them from realizing the total philosophy of the total nervous organization of man. They have therefore cured the disease by appropriate medication, without reaching the beautiful total philosophy pertaining to it;—but we have cured numerous cases of all grades, both of the acute and chronic kind, as they are unphilosophically denominated, under the recognition of the true philosophy of the nervous organization, by means nearly similar, producing resolution and expulsion of the pathological phenomena, and their effects, in a few hours after appropriately preparing the assimilative department for their appropriate curative operations. The paralyzed and toneless condition supervenient to the torrescent operation of cold, on the sentient extremities of the nerves supplying the various compact structures of the articulations, are sooner or later succeeded in acute rheumatism occurring in vigorous constitutions, by such super-ar-dent recuperation as far transcends the secreting standard necessary to effect elimination of the morbid sensibilities by

resolution. To aid the recuperative excitations to effect elimination, the nutrient region must be appropriately cleared, by appropriately specific medication, and the circulations appropriately lowered and regulated by appropriate venesection, to such secretory standard as is indispensably required for eliminative operations;—then the nervous centres supplying the parts implicated in the morbid sensibilities with their appropriately vivifying influences,—in some cases by leeching, in more by cupping, and in all sooner or later, by blistering, may be rendered operative to the production of thorough resolution and elimination in a few hours.

In all cases of chronic rheumatism, the indications of treatment are the same; and if appropriately executed, will in general speedily succeed,—and in all cases soon, if much disorganization should not have occurred from previous attacks, by ineffective natural recuperation, or by inappropriate medication;—and even when such disorganization has occurred, the general indications of treatment are not altered; and by due perseverance in appropriate medication, the impaired articular energies may be restored to considerable sanatory action, in all cases in which the constitution is not destroyed to the irrecuperative extent.

The same therapeutic philosophy, and no other, is scientifically operative to the formation of such curative indications, as are required to be fully executed by appropriate medication, for the most successful treatment of the long list of neuralgic diseases. The general indication for their treatment is the same;—but all their pathological and recuperative variations, from their correspondent causative variations, must be met by medications, appropriately and specifically correspondent, for resolving and eliminating their respectively differing morbid sensibilities. The general indications for treating all diseases whatever, however mildly, or concentratedly congestive of nervous energy they may be, are the same;—subject to such variations, as the exigencies of each specific case may require:—the recuperative excitations, when they are raised at all by the conservative

powers, are to be raised or lowered to the secreting standard;—and if not raised at all by the natural powers of the organization, they are to be excited by appropriately potent medication, and conducted to the one and only standard of salutary action, necessary for eliminating all morbid sensibilities, from all causes.

In all cases, the nervous radicles of the organization must be medicated, and kept so, to the appropriate cognizance of the pathological conditions;—that they may institute such irritative, or inflammatory, or febrific recuperations, as may be required for their elimination:—for such recuperative excitations, either of the primary or consecutive kind, must be excited by nature or art, for the cure of all diseases:—therefore all the spasmodic and convulsive, and all the anomalous abortive recuperations are to be allayed by appropriately potent medications, to render the cerebro-spinal radicles originative of total innervation, operative to the production of the requisite recuperative excitations in the circulations, for the production of elimination through the legitimate outlets of the organization:—and when the causative agents have paralyzed the organization completely to irrecuperation, such medication must be resorted to, as will resolve such paralysis, and stimulate and strengthen the nervous centres to the production and maintenance of such febrific recuperation, as by appropriate remediate management, may be rendered conducive to the expulsion of the pathological phenomena.

We thus present to the medical profession a philosophic system of medication, applicable to all the pathological and recuperative phenomena that the organization of man can be rendered receptive of, from every possible variety of cause, that can under any circumstances assail him in every department of our creation, now and till time shall be no more. The practice of medicine is the practice of its philosophy,—and we have exhibited to palpable observation and appreciation, such universal philosophy, as will enable all intelligent and judicious practitioners to cure thousands of diseases, in a

rapid and thorough manner, because they can, under its appropriate recognition, understand and appreciate the pathological phenomena constituting all diseases, and the recuperative phenomena raised for their resolution and expulsion. Through the inductive process of ratiocination, he will reach such knowledge of the series of most of the causes, leading to the production of pathological phenomena, as amounts to intuitive demonstration;—and will therefore see that the philosophy of practice consists in medicating the recuperative phenomena, (whenever they are raised,) to the necessary standard of secreting action, for eliminating the pathological phenomena;—and when such recuperative phenomena are not raised by the conservative powers, to raise them by appropriately potent medication, and conduct them by the continuance of medication appropriate to the recuperative excitations thus raised, to the secreting and excreting standard of action indispensably necessary for eliminating all morbid sensibilities whatsoever. And the intelligent practitioner, while practising such philosophy, should never lose sight of the undeniable fact,—that as all medicating agents act stimulantly, such appropriate agents must be selected in all cases, as will more than fully correspond in efficacy, with the depressively stimulating operations of the causative agents. Our system is the philosophy of common sense, recognizing the nervous system to be the true and only system of man, and leading the practitioner direct to the exhibition and application of his remedies to such system, in a philosophical manner, with appropriate reference in all cases to the structural varieties of the organization and correspondent varieties of actions pertaining to them normally and abnormally.

The nervous system therefore,—the beautiful, harmonious, total system of man,—the exclusively reproductive and continuative cause of all his corporeal and intellectual organization, is in its healthy physiological condition of action wonderfully adapted to the reception and transmission of all the different and varied degrees of appropriate stimuli furnished by the physical department of creation, for the performance

of all the different and varied functional operations, of all the different and varied organs constituting him this beautiful harmonious whole being. Hence the differently varied degrees, of the differently varied sensibilities, of the differently varied departments of the system,—though all working in unison to the production and continuation of one beautiful harmonious whole, in the healthy physiological condition of the system, are to be scientifically noted and recognized, whenever the organization becomes pathologized from whatsoever causes. And these causes are to be philosophically investigated, and appropriately estimated, because specifically different in composition from each other,—therefore originating specifically different pathological phenomena;—and these pathological phenomena are not only different from each other as thus arising from causative differences, but different according to the different functional operations of the different structures of the different departments of the organization invaded by the causative agents, and the different powers of resistance manifested by such organization;—and of course, the recuperative phenomena arising from such varieties of proximate causes, are to be considered as correspondently various, and requiring correspondently varied therapeutical indications, for eliminating the pathological phenomena.

This view of the structural variety of man's organization in its salutary physiological state, acting to the completion of one beautiful harmonious whole, leads us inevitably to recognize both the specificity, and locality of diseases; and consequently in a greater or less degree, to the philosophical necessity of specifically appropriate medication, for their elimination.

Therefore, in all cases, of all diseases, arising from all causes,—we are to have constantly in view, the rationale of the salutary operations of all the different structures of the organization, that we may appropriately estimate the pathologized conditions of such structures of it, as have been invaded by the causative agents;—so that we may not only be conducted to the exhibition and application of such specific

remediate means as may be most philosophically indicated, by such knowledge of the salutary physiological actions of the parts implicated in the morbid sensibilities for effecting their elimination;—but at the same time, if the case should require it, to the use of such appropriate remedies, as may act appropriately for thorough elimination, on the organization generally,—as a whole system, a nervous system, with cerebro-spinal radicles, originating and conveying through their messengers the nerves, all the respective vital powers, to all the respective departments of the organization—to the production of harmonious unity of action.

In such recognition consists the exclusive philosophy of all medication, for all diseases whatever, to which the organization can be made subject, from every possible variety of cause, now, and forever. Under the recognition of this indubitable philosophy, thousands of diseases heretofore considered, as belonging to the long roll of the opprobria medicorum, may be medicated to successful elimination in a rapid and thorough manner, perfectly astonishing to bibliothecal practitioners,—by appropriately aiding the recuperative excitations, in restrictedly local diseases, manifested by the surrounding sentient nervous power in the capillary circulation of the distempered region,—and in more general diseases, by appropriately aiding the recuperative excitations manifested in all the circulations, by either raising or depressing the actions of the nervous centres;—or, when these nervous centres are, by the causative agents, rendered inoperative to the institution of any other, than spasmodic and convulsive recuperation, or none at all,—by resolving such abortive recuperation, by appropriate medication, and stimulating and strengthening the nervous radicles, to the production of the necessary recuperative excitations in all the circulations,—that by the continuance of appropriate medication, the morbid sensibilities may be evacuated through their legitimate outlets.

All talented and experienced practitioners of the science of medicine, will, under the appropriate recognition and estimation, of the principles developed by this philosophy, be

conducted straight forward to such effective and appropriate scientific medication, as will soon shorten the long roll of diseases, for the unsuccessful management of which, physicians have been so tauntingly stigmatized, by the reproachful appellative above mentioned:—for, there are but few diseases, that from their very nature, can be philosophically admitted, to be positively incurable:—some of these we have mentioned, and assigned appropriate reasons, for their incurability,—and the scientific appreciation of this philosophy, will readily indicate the reasons, of incurability, for all such as we have not mentioned.

Therefore, intelligent, experienced, and judicious medical philosophers, through appropriate estimation of the self-evident principles developed by our philosophy, will, forthwith, institute with scientific precision, all the remediate measures most effectively adapted to eliminate all pathological phenomena from the organization, which have not positively depressed and congested its nervous energies to the extent of irrecuperation, both by the conservative powers and appropriate medication.

We have thus presented to the consideration of medical philosophers, the outlines of such philosophy of medicine, as are irresistibly demanded for recognition by nature, reason, religion, and common sense;—all demonstrably proclaiming man to be the connecting link between the celestial and terrestrial creations, and that he is so made, exclusively through the instrumentality of his nervous organization, which connects him with his Creator—and time with eternity.

We have reached this philosophy, through such inductive process of reasoning, as can neither be rejected nor derided.

The primal and ultimate links composing the reasoning chain, which leads to the acquisition of the true philosophies, not only of medicine and religion, but of all other sciences, within the realizing reach of man, commence with, and terminate in, the will of Deity. Man, therefore, the direct product of the will of Deity, and organized for existence in time and eternity, is made so, exclusively through the inevitable operations of his nervous organization,—endowed

with powers irresistibly compelling him to the reproduction of similar organizations, with similar powers for perpetuity in time and eternity.

The philosophy, therefore, pertaining to the sublime beauties, both of natural and revealed religion, is exclusively recognizable, through the intellectual operations elicited by the nervous organization of man;—and the philosophy of medicine, with all its beauties, is exclusively discernible, through the operativeness of the same nervous power,—the direct product of Deity, as manifested in his original, present, and future creation of man. Both philosophies, therefore, and all other philosophies of all other sciences, within the reach of man, are founded exclusively on such operations, as are inevitably consequent to such organization as Deity has given man, for the governance and regulation of his conduct here in time,—to prepare for that eternity of duration of blessedness, which, through the operations of the very ground-work of his being,—he sees so clearly destined for him.

We thus open for perusal, the basis of all the books which are necessary to be made and studied, for understanding the philosophies of all the sciences, which can be realized through the best directed and most perfected operations of the nervous organization of man in time.

We may well, therefore, inculcate the indispensable necessity of studying the nervous organization of man, through the operations of which, he is made by Deity a sentient, motive, and intellectual being, for eternal duration.

We settle then, not only the philosophy of medicine, but the philosophies of all the sciences, on the operations, inevitably sequential to such organization, as Deity has given to man. This is self-evidently the constitutional foundation, on which they must all rest,—till time be merged in eternity.

We utterly disclaim, therefore, all the visionary speculations of all the enigmatical and mystical metaphysicians and theologians, that have ever been subjected to the consideration of man,—because radically erroneous, unintelligibly

complicate, and utterly subversive of the exercise of all such powers, as are inherent in the nervous organization of man, and under appropriate direction, rendered inevitably operative to the development of all the philosophy of all the knowledge within the compass of man's attainment in his present state of existence.

We set man straight onward in the path which conducts him to the acquisition of the true philosophy of all true morality and religion;—and inculcate the indispensable necessity of his rationally and devoutly practising all the virtues pertaining to them,—to insure happiness in time and eternity.

We are aware that this system of philosophy, although so simple and plain that common sense unhesitatingly recognizes it to be conclusively applicable to the thorough explanation and satisfactory elucidation of all the physiological and pathological phenomena incident to the organization of man,—here and every where, through all time,—may be assailed, denied and controverted, but not disproved.

We are fully aware of all the objections that may be raised for preventing its recognition and adoption, and respectfully solicit their presentment for refutation.

We know that all our propositions—the principles developed by them—and all the illustrations we have deduced from them, may be denied and controverted. We respectfully solicit such denial and controversy—and the most rigid, scrutinizing analysis of our philosophy—from the beginning to the end of it. All the philosophy, of all the knowledge, within the power of man's attainment in time, must be brought for recognition and adoption to the unerring standard of common sense:—and to this, the only legitimate test, we have brought all our reasonings, all our explanations and conclusions;—and here they will remain unanswerably true through all time,—for what is true now will remain so forever. We are prepared for all objections from all sources, and have their refutation at hand.

That God primarily created man for mortal and immortal existence, by endowing his organization with powers inevitably operative to the production of such effects, and with

powers for creating organized beings similar to his own, for similar existence and enjoyment in time and eternity, will not be denied;—and that this influence or power of the organization of man for the production of his own kind,—for the production of mortal and immortal existences similar to himself,—can be nothing more nor less than the exertion of power equal in effect to such as was used by Deity in his primary formation of man, is self-evident. Deity therefore endowed the organization of man with this creative power, and it should be the first and last duty of philosophical man to recognize and appreciate it. This creative power of man, instrumentally operative in his organization through the will of Deity,—connecting him with heaven and earth,—with eternity and time,—must constitute him a whole being,—endowed with powers for existing in time and eternity.

Can an organization thus endowed, be philosophically considered other than a whole being, deriving its powers for existence here and hereafter, from one general vivifying principle inherent and exclusively operative in it, for existence in both worlds? Can such a noble being, therefore, as man, be considered with any plausible show of philosophy, as deriving his powers of mortal and immortal existence from a plurality of radical powers inherent and operative in his organization,—because nerves are not through dissections, or other investigating processes, to be sensibly traced in the compact structures of the organization, cellular membrane, &c.? Do medical philosophers wait for a view of the component essences of the vitality of man, before they can recognize its unity of formation and action? They may as well wait for the component essences of their Creator. Is not the philosophy of analogy to be consulted in forming our conclusions respecting the structure and action of the organization of man,—and does not such analogy lead us self-evidently to all our conclusions? Does not such knowledge as we already possess, respecting the structure and action of the system of man, lead us to an inevitable recognition of all our propositions and inferences from them,—to the irresistible light of intuitive demonstration?

Can the divisible and circumrotatory method of anatomizing and physiologizing man, so self-evidently destined for eternal existence, through the powers inherent and inevitably thus operative in his nervous organization, be much longer sanctioned? Do not natural and revealed religion, and common sense, proclaim the unphilosophicalness of such a method of studying an immortal being?

Is it not strange,—passing strange, that such a noble being as man should never have been recognized by any philosopher, in a philosophical sense considered, as having a head?

We are told by eminent anatomists and physiologists, that it is matter of very little consequence where we begin to investigate the organization of man; because, if we continue our researches long enough, we shall come round to the very same point whence we started. This is certainly a very deceptive, illusory, and unphilosophical method of proceeding, and utterly preclusive of our ever arriving at a knowledge of the organization of man, as a whole, endowed with powers for everlasting existence.

If medical philosophers will simply consider, and properly appreciate, the nature of the energies exerted by the sexes for the reproduction of immortal existences similar to their own;—if they will simply reflect, that the total powers of their organizations are concentrated, for eliciting their appropriate germs of reproduction, and effecting their appropriate conjunction in the vivifying apparatus of the female;—and that from the instant of conception, or junction of these vital germs, in the matrical nidus of the female, there is a constant afflux to it, of all the appropriate sensibilities elaborated by her organization, for the inceptive and progressive fecundation, development and formation of the foetal vitality, till it attain a head, sufficiently matured for soliciting its expulsion—surely they will admit that a philosophical necessity exists for giving to man a head, and assigning it for a starting point in all their medical investigations.

And if they will further consider the progress of the foetal

vitality to its gradual maturity,—that the nutrient department of the new being, (without which it cannot be made,) is first formed,—the spinal column next,—and the cranium last,—to complete its ability for stimulating the uterus to the necessary contractions, or vital operations, for effecting its egress into time,—and probation for eternity;—surely they must admit, that man's organization is exclusively nervous, from his inceptive germ of vivification, until he is transmitted, through the extinction of his corporeal nature, to the ethereal creations of everlasting duration.

Man, therefore, through the will of Deity, is a creative and reproductive being, exclusively through the instrumentality of his exclusively nervous organization.

All creation implies the previous operation of sensation, or sensibility;—and all the necessary sensations, for all the necessary secretions, and absorptions, and all other vital elaborations, and therefore creations, of the nutrient, or organic region of vitality, (as it is fashionably called,) are primarily furnished by the plastic and animalizing maternal sensibilities determined to the uterus and its appendages;—and by the continued operation of the maternal powers thus determined, and creatively operative, the spinal and cerebral centres for the total organization of the new being are formed in utero, and gradually increased in growth and strength, till it attains such maturity of animal life as to solicit its expulsion.

The foetal vitality has now terminated, and one of the most beautiful illustrations pertaining to the existence of man in time instantaneously opens to our view of the free, open, and palpably appreciative operations of the several appropriate physical stimuli for originating and continuing through the receptive, transmissive, and distributive operations of the nervous organization of man, all the necessary sensibilities, for the continued formation, growth, and development of the child, to its mature state of manhood.

The foetal vitality therefore is originated and perfected by the organic and animal sensibilities of the reproductive agents;—but is afterwards dependent for its growth, and

perfection to manhood, and continuance in time, on such sensibilities as it receives by and through the operations of its nervous organization, from the stimuli furnished for its use by the physical creations.

We thus have incontrovertible evidence to prove that sensibility is the radical, creative, and continuative property of vitality. As are therefore the sensibilities of the reproductive agents during their venereal congress,—and as are the maternal sensibilities during the formation and growth to foetal maturity, such will be the characteristics of their offspring,—more or less virtuous, therefore more or less perfect,—more or less vicious, therefore more or less imperfect;—virtues and vices are consequently hereditary, as well as diseases.

The sensibility pertaining to the organization of man, is more or less perfect,—exclusively in a comparative sense. The utmost extent to which the sensibility of the organization of man can exalt him, is to an expectant anticipative view, of the glories awaiting his translation to the eternal world, through the death of his corporeal nature in the *present*. The sensibilities pertaining to all existences between man and Deity, are more or less perfect, according to their gradation in the scale which reaches to absolute perfection in Deity.

Perfect sensibility is the essence of Deity, from whence emanates all the God-like attributes of perfectibility, displayed to man, and all other existences, destined for eternal duration in all his creations.

We have thus finished a philosophy of medicine, irresistibly called for by nature, reason, common sense, and religion:—such a philosophy, therefore, as cannot be stigmatized with ontological reprobation, because exclusively founded on a beautiful series of self-evident propositions, developing equally self-evident principles, conclusively applicable to the thorough solution of all the physiological, pathological, and recuperative phenomena, pertaining to the organization of man, both in his healthy and diseased conditions, in whatever regions of our creation he may be found, under every possible variety of circumstances. We worship no

other Deity than the omnipotent architect of universal creation,—who has made the nervous organization of man, to be by its inevitable operations, the generator and continuator of our being here in time, and by its wonderful intellectual operations, the glorious causative anticipator of immortal felicities in the ethereal creations.

Our philosophy clearly opens to scientific apprehension all the principles necessary for attaining all the certainty that the science of medicine, by the labours of man, can ever be made to reach in all its branches.

The visionary notions of many medical philosophers about resolving the physiological or pathological operations pertaining to man, into positive mathematical demonstration, may be abandoned;—for man is not a machine to be analyzed into such demonstration,—but an immortal being emanating from Deity, and destined by the laws of vitality given to his nervous organization, (which both in health and disease, are rendered by true philosophy presentive to intuitive demonstration,) to run a certain course to such dissolution here in time—as may permit his unincumbered translation to the ethereal regions of endless blessedness.

This philosophy illustrating to intuitive demonstration all the salutary and insalutary phenomena pertaining to man,—will be exhibited more particularly to the medical profession in a future work on the practice of medicine.

We shall conclude therefore this present work, with observing, that our philosophy leads us direct to the adoration of the magnificent author of all the creations,—and to that of his creation of man in particular,—whom he has made but little lower than his angels,—to be a connecting link between his celestial and terrestrial creations,—the anticipative participator of the endless felicities of the first,—and positive participator of all the happiness of the second;—consequently recognizes the whole philosophy of religion,—and inculcates the exercise of all its virtues,—to insure to man his translation to the ethereal creations of endless blessedness.

THE END.



